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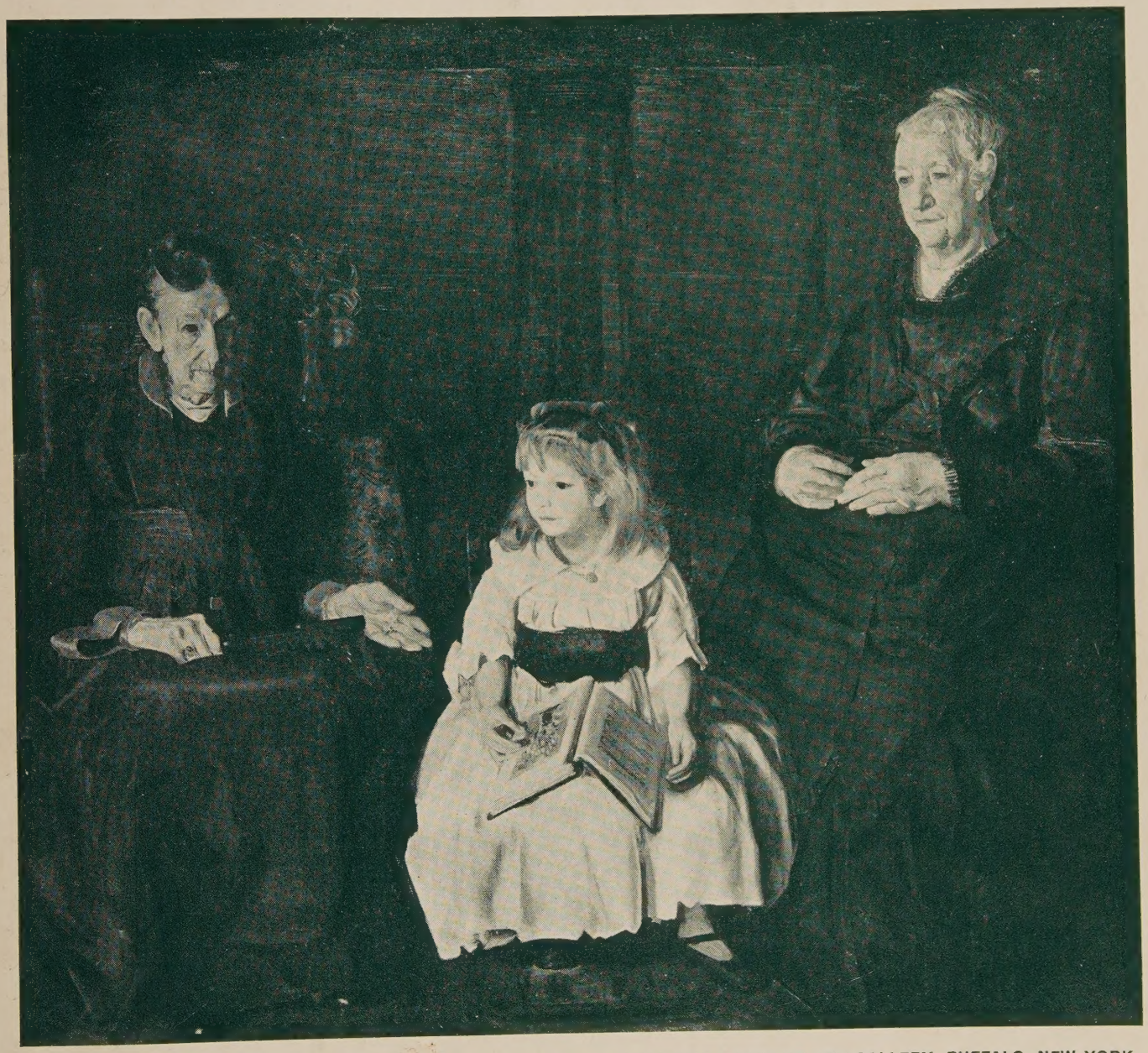

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International Journal of Religious Education

MAY, 1946

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THE PAPER SHORTAGE once more prevents our giving a full-sized issue. We have therefore included seasonal materials, practical articles, and popular features, in order to give the best service possible in the space at hand. The printers and the Editors are making every endeavor to obtain paper and to return to a normal or enlarged magazine.

THE EDITORIAL BOARD

G. E. Knoff

Five Other Commandments . . .

1 You shall not plant a fear in the soul of a child, for in so doing you rob a human life of half its powers. • Rather, you shall see to it that every life you shape is daring and unafraid, free to will its dreams of faith unfettered by self-consciousness and fear.

2 You shall not expose to the onslaughts of life an undisciplined mind and an untrained will. • Instead, you shall nurture within each growing life the ability to think its way, and to summon an efficient will with which to drive on to the true goal of life.

3 You shall not leave empty and unfurnished the rooms of a human life, lest the seven evil spirits enter in and dwell there, so that the last state is worse than the first. • Rather, you shall spend and be spent, so that there will mature in young life intriguing interests, worthy life motives, great purposes, and ennobling ambitions.

4 You shall not cause a human person at one stage in its growth to face views of truth which are out of harmony with the teaching of earlier years. • Instead, you shall present to that person at every age a view of the universe and of life which shall grow as life grows, and be always consistent within itself.

5 You shall not expect the pliant reed of a life that is unbuttressed by religion to endure the shocks of our world • Rather, you shall nurture in that soul the inner girding of a resilient and vital faith.

P. R. H.

No dust on these family Bibles

By Ethna Jones Landers*

Remember Family Week, May 5-12

So Many Parents feel the need of help in using the Bible in the home that the Department of Family Life of the International Council is reprinting this article in pamphlet form. Churches may order it in quantities and send it to families upon uniting with the church or at any appropriate time during the year. Prices: 5c each; 10 or more, 4c each; 50 or more, 3c each. Order from denominational or council offices or from the International Council of Religious Education.

HOW MANY children and young people do you know who read the Bible with real pleasure and understanding?

I can't understand the Bible

George and Jim were to have charge of the worship service for their junior high school department on Sunday morning and had come to the church on Saturday to go through the services together. Jim read the scripture passage to himself and then asked George if he would read it aloud. When he finished they looked at each other and Jim said, "I don't get much sense out of that!"

Just then they were joined by the department superintendent and they began to explain to her how they felt about the Bible passage. "Let me read it to you and see if I can make it mean something to you," she said. When she had finished, George said at once, "Now I see why we picked that the other day to fit into our theme for the service. It does mean something the way you read it."

Adult workers with juniors, junior high, and even high school students often sense that the Bible is a book the young people open with some fear and reluctance. They read it hesitatingly and stumblingly because they have not been adequately introduced to the Bible. The church school can give some help, of course. However, the best place to learn to understand and love the Bible is in the home, when the family as a group reads and studies it as naturally as they read and discuss the latest juvenile books and current magazines.

You can read, can't you?

The first step in making the use of the Bible effective in the home, is that of having the parents themselves understand, read and enjoy the Bible. A man and his wife were asked to teach a course on the Bible to a class of junior boys and girls. They hesitated a long while before they said that they would try. Immediately the best materials and textbooks were put into their hands. When the church school superintendent went back into the home a few weeks later he found that the faces of both husband and wife glowed with joy and satisfaction as they said, "You don't know how much you have done for us by asking us to teach this class. We have been thrilled to realize that we can understand the Bible and that we were right in the way we thought it ought to be interpreted. Now we can use the Bible honestly and happily at home with our own children as well as in the church school class."

There are many good books which parents can read as background material which are interesting and not difficult. The set of twelve small booklets by Dr. Roy L. Smith, the "Know Your Bible Series," and the book, *The Bible and the Common Reader* by Mary Ellen Chase, are two recent publications that will prove to be valuable.

A second step should be in becoming familiar with the various Bible story books, translations and editions. Select those that will prove to be most interesting and helpful for the various ages within your family group. If the children are small it is better for a father or mother to tell the stories, rather than reading them from the Bible, while reverently holding a copy of the Bible. If there are pictures in the Bible illustrating the story, the children may look at them while hearing the story. The three books by Mary Alice Jones, *Tell Me About God, Tell Me About Jesus,* and *Tell Me About the Bible,* are almost a "must" in the smaller child's library. As the children grow older such books as *Through the Bible* by Theodora Wilson-Wilson, *The Story of the Bible* by Walter Russell Bowie, and various popular "Children's Bibles" can be used.

There is more than one version

Through the use of some of these books, together with the Bible itself, we will be able to avoid such unhappy experiences as Roger had last year. Roger had come home excited over the new Bible (King James translation) which

Let's see what the Bible says about it.

Harold M. Lambert

*Mrs. Philip C. Landers, Director of Religious Education, First Congregational Church, Oak Park, Illinois.

had just been given him by the church upon his completion of the third grade. He tried to read from it each night just before going to sleep, but before long he became less and less interested and finally gave up completely. If his mother had helped him by reading another translation aloud while he followed in his own new Bible, and they had discussed the meaning of the passages, he would still be finding the beauty in the King James version and reading it nightly. It is always much harder to recapture the interest of a boy or girl after such a failure.

The various translations, such as Moffatt's, Weymouth's, Goodspeed's and the American Revised, can be studied and compared with keen interest by an older primary child as well as by a grandparent. When each has a chance to read and notice how the various translators have sought to bring out the truth from the original manuscripts in the light of the knowledge and use of their own day, then the deeper and more abiding truths stand out clearly.

The recent release of the Revised Standard Version of the New Testament has met with great approval and delight from Christian leaders, teachers and parents because they feel that this new translation is just what has been needed. The clarity, simplicity and dignity of this translation have proved to be a source of joy and have given new understanding to children as well as to adults in their reading.

Besides, it's lots of fun

There are many ways to use the Bible to make it become alive and vital to the younger members, besides reading it aloud together or having individual members read it to themselves in their own meditation moments. One family reported that at the dinner hour each evening they engaged in a Bible Quiz to the delight of all. Sometimes they tried to see how many places of importance they could name and what events took place there. They tried to name as many biblical characters as possible and state what made them worthy of being remembered. They would name a letter in the alphabet and count how many people and places they could name beginning with that letter. Again they would ask questions on the mechanics and make-up of the Bible; they would have a spelling bee with the names and words from the Bible; they would scramble the letters in names or places and then see who would be able to put the letters in the right order first. On occasions they would give from memory many of their favorite Bible verses or they would repeat together the new Psalm or passage that the family had decided to learn.

One mother who was especially interested in music suggested that her family try to find how much the Bible had been used as a source by composers. This family, two members of which were in high school, learned a great deal about religious music, including the great oratorios. By the time they had finished they had compiled many scripture quotations that, when set to music, grip people in a way that no other medium can do so well.

Studying lovely and ageless religious pictures will enrich the appreciation for the Bible stories and give a sense of how important a place has been given the Bible by the master artists of all ages. It makes a fascinating study to discover how the same story has been treated by various artists. Christmas and Easter provide a special incentive for such a study. A young man said recently that he appreciated having been exposed to some of the great pictures constantly in his own home as a child and youth, for when he was in the service of his country these pictures would come back to him in moments of decision and danger. He found that they helped him to put first things first in his thoughts and life. A book such as *The Gospel in Art* by Albert Edward Bailey is one that should be in every Christian home.

The Psalms appealed to one family so much that they decided to spend some time in studying them, memorizing them and learning the background of the times in which they were written. They read aloud the Psalms as they imagined they might have been read in the Temple. The junior high school daughter had been studying choral reading in her church school class and suggested that the family learn the principles and techniques of choral reading too. Following her suggestion, they found much delight in choral reading of the Psalms even with as small a group as a family unit.

You learn about people

After they had finished their worship together on a Sunday evening, Bob, a high school junior, surprised his family by remarking, "Why read and talk about people who lived so many thousands of years ago when there are such interesting people we can read and learn about today?" There was silence for a few moments and then the father suggested that they study the Bible from the biographical point of view for the next few weeks and see if they could find anything in common between the famous men and women of our day and those in Bible times.

When they had finished their study the parents felt well repaid when Bob said: "Human nature is just about the same in every age. We've done a lot of new things in science and industry since those old days but I can't see that we are a great deal better persons. I think the people in the Bible were human, like me, and that they did the best they could considering the time and place they lived in. It's quite an idea, isn't it—the long procession of people from ancient days, and living now, and those who will live hundreds of years from now—all trying to find out what God is like and how they should behave toward each other?" From such study young people also discover that the people of the Bible help them to decide their own perplexing problems of what is right.

Let's dust off our Bibles

The Bible and its truths have meant so much through the ages to men, women and young people that they have been eager to give their very lives that all people might possess its truths and promises. The Bible has been translated into other tongues and many dialects that it might be available to all men. It has endured through good and evil times. And yet many of us Christian parents make little or no attempt to make it live for our children and for ourselves. We take it just as another possession that is ours as a matter of course, whereas it can never become a "possession" in the best sense until it becomes a part of ourselves.

When used intelligently, reverently and regularly, the Bible can transform family living and the habits and actions of the individuals within the home. We cannot live a fully Christ-like life unless we gain from the Bible the truth, the insights, the ideals, and the source of strength that it alone can give to us. What a priceless heritage is ours to plumb to its depths!

The next ten years

What will they mean for Christian education?

By Paul Calvin Payne*

At the recognition dinner given to Dr. Roy G. Ross in February to celebrate his ten years of service as General Secretary of the International Council of Religious Education, Dr. Payne gave the closing address on "The Next Ten Years." We are glad to present this significant message to readers of the Journal *for they too are concerned with what lies ahead.*

TIME FORBIDS mention of all of the changes in Christion education that must shortly appear. For one thing, there will be exciting developments in visual education. Ninety per cent of us learn three times more rapidly through visual methods of instruction than in any other way. This lays a mandate upon Christian teachers even though it spells costly adjustments in building program and equipment.

The cheap quarterly must go from the Sunday school and give place to more effective materials. No self-respecting educational enterprise can carry on to the tune of the Sunday school secretaries' quarterly descent upon the startled teacher with the message, "Surprise! Surprise! Guess what you're going to be teaching next week!" This arrangement has been tolerated and perpetuated because it was inexpensive. *The day of cheap religion has gone!*

Put men into children's work

More than nineteen hundred years ago when Jesus was asked who is greatest in the Kingdom of Heaven, he set a little child in the midst. It is the supreme irony of history that this insight was never caught by his church. When in our time it was finally caught, it was by a group of evil men who used it in an effort to stamp out everything Jesus stood for and they came within a hair of succeeding. If there is one lesson that should be burned into our souls by the tragic events of our time, it is this: If you want to change a whole civilization overnight—start with the children. If you want to plant a conviction indelibly into a society, plant it in the hearts of the children.

One of the chief impediments to the orderly development of human society is that bellowing blot on the landscape, the self-styled *he-man* (italics his own) who is afraid that unless he continually flexes his biceps and roars like a lion someone will mistake him for a woman. He is mortally afraid of being caught doing "women's work." He would not dare teach a Sunday school class of small children for fear he would wake up the next morning singing soprano.

Education, both in the church and public school, is an enterprise that demands the participation of both men and women in the training of children and adults. Too long people were victims of the assumption that mother's knee was the place where children went to get religion and father's knee was where they went to get spanked. The result was that the home failed in its task of Christian teaching not because mothers were not good teachers but because this task demanded the cooperation of both parents and was too big to be wished off on the women. So today, we have a generation of mothers who have little or no religion to teach. The home is beginning to disintegrate. Divorce courts are turning into divorce mills, while stranded children grow up to make a nightmare of tomorrow's world.

That men are becoming aroused to the importance of children's work is being evidenced by the active concern of the laymen's movements of the various communions, for the Sunday schools.

The emergence of men in the field of children's work does not mean that women will be displaced. On the contrary their condition and status will be improved. The practice of paying women far less than men for the same quality of work still has its determined defenders. But it is a disastrous policy. For one thing it has led to the isolation of certain important fields because women could be secured at wages too low for men who had families to support. This has been carried to such an extreme in church and secular education as to do injury far greater than any good that may have come through its usefulness in making professional leadership available in places where it might not otherwise have been afforded It has been done at the cost of the status of the educator. The loss from parsing elementary and secondary education in the feminine gender is not due to the fact that women are not good teachers, but rather that such education has lost the contribution which men might have made. It has further tended to plant the impression during the formative years of the child's life that education and religion are things grown men don't bother with.

We will be wise if we plan a program in which both sexes make their contribution on an equal basis throughout, governed solely by the consideration of the place where each can serve most effectively.

A progressive denominational board is now setting up a section of its work with two executives. The head of the section is a woman and the assistant a man. Why this arrangement? Because the woman, at the moment, happens to know more about the job than the man. So instead of making him the chief and her the "assistant without whom he couldn't possibly do his work," as is frequently done in business offices and elsewhere, she is given the place she has earned. He will not emerge from the experience wearing dresses. He will emerge a fully competent executive, qualified through his experience to head a department of his own.

To handicap our education either in public or church schools by depressing salaries is uneconomical economy. In the end we pay a far higher bill through the social consequences of lives blighted through unskilled teaching. Salaries, status and working conditions for professional educators both in church and public schools should be such as to attract the most brilliant and competent from both sexes. The occupation which should be held in highest esteem and for which only the best should apply

*General Secretary of the Board of Christian Education, Presbyterian Church, U.S.A. Philadelphia, Pennsylvania.

is not making machines and gadgets out of metals but making fine men and women out of boys and girls. If any man knows of any occupation more worthy of his best masculinity, let him drag it out. Let's have a look at it.

Teach the oneness of the world

Christian education in the next ten years must effectively teach the oneness of our world.

We are emerging from a second bitter and bloody lesson on the interdependence of all men everywhere, but it is not yet convincingly reflected in the doings either of our lawmakers or our statemen. We seem not yet to realize that peace is indivisible. Whatever shatters it in one nation, shatters it in all. We show still less evidence of having learned that hunger also is indivisible, that human misery is indivisible, that the tears of starving babies in Asia and Europe can wash out the foundations of civilized society in America.

Again the "practical" man appears and scoffs at the visions of the foolish "One Worlders." "He's a 'One Worlder' " they say in patronizing disparagement. Shades of Christopher Columbus! In his day it was the dreamy-eyed "Round Worlders" who were getting the raspberry by men no more stupid and dumb than the anachronistic bunglers of our time who insist on pouring the new wine of an atomic age into the rotten wine skins of sectionalism, nationalism, and race-ism.

The "practical" man cautions us to be realistic and not to undertake too much. With the world foundering like a leaky ship in a typhoon, he tells us we can't save the whole ship and advises us to concentrate on plugging the leaks in our own stateroom.

Build a united church

In the next ten years, Christian education must meet and overcome its chief impediment—the disunity of the church. The task of redeeming human society is too great for a church split forty ways.

Much has been said about the failure of the Harvard Report on Education in a Free Society to give adequate recognition to the place of religion. In view of the role religion has played in the struggle for freedom during recent years, this omission is disturbing indeed. But an observer of the Harvard deliberations reports, "The educators conclude with regret that because of the divisions among religious groups, it would not be possible to secure any agreement on what might constitute a religious foundation for public education."

We loudly lament the absence of provision for religious instruction in our public schools. But every thoughtful Christian knows we are shut out of this garden of Eden, not by opposition of the irreligious, but by our own divisions. The rural church is passing out largely because we have approached the rural religious program competitively instead of cooperatively.

In our great cities there is a shameful paradox. The most densely crowded areas are the areas most frequently abandoned by the church. When people move in why do churches move out? Because we attack the problem of the city parish competitively instead of cooperatively. Thus, religious teaching is denied where the need for it is greatest.

Why can we not have a great Christian national daily published simultaneously in various communities, with the fine education which such a paper could bring through a Christian interpretation of national and world events? Why can we not have a colorful nationwide program of radio education as attractive as the finest commercial broadcasts? Why can we not have great pictures and plays in our theaters geared to a Christian interpretation of life? Why do more than sixty million Christians exert so little ethical influence in the shaping of the nation's life and policies? Because of our divisions. If we unite we need have no more weak and struggling churches. We can plan and finance a strong program for every city, town, and rural parish. If we unite, we can build one or more great Christian universities and we can consolidate through the land a great network of fine Christian colleges.

The problem of Christian unity is not so forbidding as is commonly supposed. It is true that there are about 236 Protestant communions and the number tends to increase. But it is also true that out of more than forty million Protestants, all but about a quarter of a million belong to fifty-five of these 236 bodies and the bulk of those in the fifty-five communions are to be found in less than twenty church bodies. Union of this smaller group would mean union of most of the Protestant population.

It is objected that these churches can never be brought to think alike, believe alike, worship and govern themselves alike. Well, what of it? Grant that such a monolithic union is neither possible nor desirable. When the fathers of the American republic were casting about for a formula for representative democracy, they turned to the church. Why cannot the church in its quest for unity turn to the government for a pattern of federal union? Federal union is immediately possible. It would mean that the uniting churches would surrender to a general governing body those elements of sovereignty which must be yielded in order to make united action possible but that each could retain those distinctive features and traditions which constitute its unique contribution to religion.

E Stanley Jones some years ago suggested such union but scant attention was paid to his plea because it was assumed that this union must wait until the Federal Council could metamorphose itself. Federal union can take place whenever two or more churches desire it or, better still, where a half-dozen of the strongest might work out a pattern and invite others to join. The uniting churches would not need to give up their names. Nebraska did not give up its name when it became a state of the union.

One could easily go into further details, but the important thing is that union is possible and it is called for without further delay. Our time calls for the Christian forces to bring into play all the power they can develop. A split church can never develop this power. We are in a compromising position indeed as we call upon the United Nations to come together and surrender elements of individual sovereignty in the interest of united action—when we, the Christian churches, under no less urgency, have no intention of doing likewise. How can Christians bring the world together if they cannot get together themselves? This terrible sin of disunity has paralyzed the church and shortened the arm of God in the most critical moment in human history.

Finally, the most significant advance which will be made in religious education in the next ten years will be the

realization that effective Christian training is costly and that it is worth all costs, even though that means surrendering some of our pride and our prejudices and getting together plus digging deep into our pockets and giving our money. The day of cheap religion is done.

We talk a lot about building a new world but everyone knows that what we are putting into our church doesn't add up to a new world. What kind of a new world are we out to build? The best answer to this question is in a story told by Ralph Sockman. A father is putting his little four-year-old son to bed. The little boy calls out, "Daddy, can I sing myself to sleep?" The father gives permission and then goes down the stairs listening to the sweetest music that ever greets the human ear, the sound of the voice of a happy little child singing himself to sleep. "And this," says Dr. Sockman, "is the kind of a world we are out to build,—a world where little children everywhere can sing themselves to sleep."

How others did it

Good plans for teachers' meetings

How you can do it

"Your teachers and officers want to succeed in their work. They want fellowship; they want the right kind of recognition and approval of their efforts. The workers' conference can become a new adventure for leaders in learning to think together, to work together, and to make progress together in being Christian."

We invited the parents

By Frank A. Sharp*

WE DECIDED that we had better invite the parents to a workers' conference, for the questions that had been bothering us in the church school ran like this: How can parents come to see that the many hours spent in the home count for far more in Christian education than the one hour spent in the church school? How can the church help parents to use these many hours to the full? What do parents think of our church school teachers? How can parents be made aware of what the church is trying to do, so that they round out our teaching in the laboratory of Christian living in the home?

To help answer these questions we decided to make the monthly workers' conference a parent-teachers' night. The conference came just a week before the start of a new quarter. Teachers, officers, members of the Board of Christian Education, and all parents of church school pupils were invited.

After a carefully prepared worship service, two brief talks were given, one by the Director of Christian Education, and the other by one of the parents.

The Director spoke on the subject: "What the Church School Teacher Expects of the Home." Here a brief outline of the courses of study was presented, together with the objectives of Christian education. It was made clear that the church school period was not long enough to influence a child greatly unless the parents in the home actually put the teachings of the hour into practice throughout the week. In most cases all the teacher could do was to point out possible behavior patterns that had to be worked out in the daily living of the pupils throughout all the hours of the week. Here the parents' cooperation was solicited. The parents ought to know something of the subject matter and the religious problems of their children, as well as what the ideals of living taught in the class mean in everyday home life.

One of the parents then gave a brief talk on the subject, "What Parents Expect of the Church School." Here the ideas stressed were: Children ought to have intelligent guidance by competent teachers. Training, patience and courteous Christian instruction are necessary. The church should recognize the fact that children should be taught on their own level of experience. Church school teachers should maintain a high standard of Christian excellence in their own personal lives so as to be worthy examples for both pupil and parents. Parents would welcome knowledge of the subject matter taught and suggestions on how to help in the home.

Following this general meeting the group was divided into departmental meetings. The teaching materials were on display and the superintendent of each department was able to explain the general objectives of the next quarter. The Message to Parents was presented to the parents here instead of being sent through the mail. Cooperative activities of church and home were brought out in the discussion periods.

The evening ended with refreshments and a period of friendly conversation. The meeting was so successful that it was decided to have a similar meeting just before each new quarter.

*Pastor, Union Baptist Church, Pittsburgh, Pennsylvania

A small school consults an expert

By Lena E. Smith*

This is the story of what one field worker did one evening at a teachers' meeting in a small church school. There are more such denominational and council field workers than some Sunday schools realize, and they are always glad to respond to requests for such service whenever possible. What this leader did could also be done by any interested pastor or superintendent.

THE SUPERINTENDENT introduced the school to Miss Jones, the visiting leader. It was typical of many smaller Sunday schools, as the following word picture will show.

"We have only six classes in our Sunday school. Mary Ellen, one of our high school seniors, takes care of our little tots who have not started to public school. Mrs. Brown has the primary children, Mrs. Thomas the juniors. Mr. Mitchell teaches our older boys and girls, Mrs. Johnson our young people, and Mr. Hamilton, an elder in our church, has taught the adult class for more than twenty years. We are proud that all of our teachers are present tonight."

They face their task. "Now Miss Jones," the superintendent went on, "we would like to have you help us see our whole task. Mary Ellen started our thinking about this at our last meeting by asking 'What should the little children learn in Sunday school?' "

"With your assistance," said Miss Jones, "we will set up a worship center to help us visualize the answer to this question." (See accompanying illustration.) "We will open the Bible to First Corinthians 3:9, where we find the words on our worship hanging, 'We are God's fellow workers.' The cards on the pedestals are key words representing our whole task in Christian education. As God's fellow workers we must constantly strive to become what we would teach."

The speaker then guided the group in a brief service of prayer and meditation based on these key words. "Let us first in the spirit of prayer ask ourselves some very personal questions: Do I give *God* first place in my life? Is *Jesus* my constant guide and helper? Does my *life* reinforce my teaching? Do I strive to love and serve *others?* Do I find joy and satisfaction in serving Christ through my *church?* Do I study and use my *Bible* as my guide?

"As God's fellow workers we need to understand God's laws of growth. This leaflet, *Your Child Grows Toward God*,[1] will help us to think of the milestones along the way. It will give each of you suggestions as to what you may expect of your pupils as they grow in relationship to each of these goals. Each one of you builds on what goes before. You are especially fortunate in a small school because you can keep in close touch with what is being done in the home and the classes from which your pupils come."

They discuss their lesson materials. "We would like to have you give us some advice regarding our graded lesson materials," said the superintendent. "Some us us have felt that it is wiser to use uniform lesson materials since we are such a small school."

The leader then turned to the worship center for an answer to the question. "As you have been looking at these key words," she said, "I am sure you have seen the need for lesson materials that will best help your pupils in reaching these goals. Here is a chart[2] which will help you in answering your own question. In the three-year cycle for each age group all phases of the goals are covered. The lessons are also planned to meet the needs of the pupils at the stage of their development. I find that small schools use the cycle-graded lessons with real success. You can do it too."

They plan some partitions. Then Mary Ellen followed with a more specific question. She said, "I am using the graded Bible lessons with the beginners. In the unit we have right now, 'Living as God's Children,' they suggest that we have toys so the children can grow in the experience of playing together happily. But where could we do that? We are in the same room with the primary class and I am afraid we would disturb them if we had toys. I wish we had a place by ourselves where we could play."

The worship center displayed the key words of the leader's talk.

"Perhaps the adult class could help you solve this problem," said Miss Jones. "In a church which I visited recently a carpenter in the adult class made a sturdy screen between the beginners' and primary classes and he also made some low shelves on which they could keep their things."

"That's a good idea," said Mr. Hamilton. "My adult class is always looking for new ideas for service. We call ourselves the 'Service Class.' We'll take it on for you, Mary Ellen."

They look ahead. "This chart you just gave me shows that the intermediates will have a unit this coming quarter on 'What My Church Believes,' " said Mr. Mitchell. "I would like to try this new material." The superintendent agreed to order it for him and then offered to get a trial

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[1] *Your Child Grows Toward God*, compiled by Pearl Rosser. Judson Press, Philadelphia.

[2] *Teaching the Word of God in These Times*, Westminster Press. Other denominations have similar charts of their own materials.

order for any other teacher who wanted to study the material to which the chart and the discussion had introduced them.

And so, when their current problems had been discussed and solutions planned, the meeting broke up with a warm word of appreciation for the work of the visitor and the assurance that around those key words the solution to many other problems would be found.

Some other good program ideas

By Orene McIlwain*

THE WORKERS' CONFERENCE or the teachers' meeting—call it by what name you will—is one way of keeping a Sunday school from giving up on its job. But it is far more than that—it provides a meeting for those Christians who have accepted responsibility in the teaching program of the church to learn to work together in a common task.

Here are some plans that have worked in other Sunday schools; they are worth trying in yours.

At the beginning of the quarter

Two weeks or more before the beginning of the new quarter, get your entire group of teachers and officers to take a bird's-eye view of the Sunday school lessons for the coming quarter. In advance of the meeting, list on the board the titles of lesson units in both the Uniform and Graded series, if you use both in your Sunday school. People must see them for clarity.

After reading through these lesson-unit titles, consider them in the light of the following general statements: (1) The Bible is the basic textbook that is used in the Sunday school. (2) The Sunday school curriculum is not a hit-or-miss affair. There is wise planning back of it all. (3) The curriculum is graded to meeting the needs of persons young and old. Against this background, take a closer look at the lessons for the quarter. If there are only a few teachers, ask them ahead of time to make comments on what they are to teach and how they plan to teach the lessons. If your school is highly organized, give the remainder of the time to departmental meetings. Then each group can examine its quarterly, see what the lessons are to be, and perhaps give some detailed study to the first lesson.

Whatever you do, be sure to make clear the purpose of the lessons, what Christian truth is to be taught, and what ought to result from this study. Your quarterly will point a direction for answers to these questions if you will study it carefully. Not long ago a young woman said, "These lessons are not hard. You just have to think to teach them."

Try projected pictures

If you can get a sound projector, show the dramatic picture "The Book for the World of Tomorrow." This should be reserved several months in advance from the American Bible Society, Park Avenue and 57th Street, New York City. Older children, young people, teachers, officers, and the general public would enjoy this unusual dramatic picture. It takes only twenty-eight minutes. A free-will offering or a rental charge of $10 is sent the American Bible Society. Perhaps nearby churches would like to join you in this unusual feature. Inspired by this picture, the group might use the rest of the hour to discuss together such questions as:

How important are we making the study of the Bible?

Are we strangers to this book?

How shall we make clear the guiding principles of this book to children, young people, men and women?

What can we do now to give a new concept of the place of the Bible in individual life and that of society?

How shall we get people to read the Bible?

How shall we help people understand that the Bible, the book for the world of tomorrow, is the basic text of our Sunday school?

How can we learn to teach the Bible more effectively?

This last question on how to teach the Bible effectively could well be the subject of another program. This time you will need a 2 x 2 slide projector. Order the set of 67 Kodachrome slides called "Teaching the Bible to Children and Intermediates" produced by Rev. Frank A Lindhorst, College of the Pacific, Stockton, California. The slides begin with the church school superintendent presenting Bibles to the boys and girls entering the junior department. They show procedures in teaching, in finding Bible passages and in the use of the Bible in various units of study. The slides show how each of the five age groups from nursery to intermediates uses the Bible, and includes a variety of activities, showing different techniques of teaching.

Another good slide set is the Kodachrome 2 x 2 glass slides, "Improve Your Teaching," produced by Professor Paul Vieth of Yale University. These slides show how a discouraged teacher found that her superintendent and pastor were not willing to let her give up the teaching of a group of intermediate boys and girls, and of how they provided for her a public school teacher who helped her learn how to teach and to guide a group as they learn. This set is available from denominational book stores at a rental price of $1.50.

Get young and old together

Invite to your workers' conference those who have joined the church this past year, boys, girls and adults. Plan a program of fellowship, fun and inspiration. Sing together at the beginning of the meeting some familiar songs and hymns.

Talk briefly of the church as a fellowship of believers who have a responsibility to proclaim the good news of Jesus as Saviour, Redeemer, Lord. Talk also of the church as a trustee of great principles which Jesus himself laid down as working principles for life, and as a world-wide fellowship. Pray together. Then play together for ten or fifteen minutes, if you have a good leader. If it is not a supper meeting, serve a hot or cold drink.

If possible, have postcard pictures of your church made or sketched to give to those present. Some person whose hobby is photography might take the picture for you, or some young person in your group might sketch the church or a church door or a window, to help people remember. Perhaps many might frame the picture of their church for their home or office.

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Getting your money's worth

In audio-visual aids

By Alexander B. Ferguson*

THOSE IN FAVOR say 'Aye' . . . opposed 'No' . . . motion carried." Undoubtedly your budget for audio-visual aids was voted in such a familiar fashion. The money in hand, what will you do with it? In a field so new, with so many possibilities, how can you invest wisely in audio-visual aids?

Suppose your committee provided $200, what can you buy with it?

FIRST, get a good 2 x 2 slide projector, preferably a 300 watt tripurpose machine. Price? About $70. Such a projector will show the new kodachromes of 2 x 2 inch slides and in addition filmstrips, or strips of still pictures on a length of film. Cheaper projectors are available which show only slides. However, churches will make a mistake in buying them since many new filmstrips are coming, some in color.

As an accessory, consider adding a long focal length lens, especially if the room in which you are to use your projector is long and narrow, or if your groups usually number fifty or more. Cost is about $20. If this seems prohibitive, order your machine with a seven-inch lens in place of the five-inch one with which it is generally equipped. To be specific, the seven-inch lens will fill a 5 foot screen at approximately 30 feet while a five-inch lens will permit the projector to be only 20 feet from the same sized screen before spilling off the sides. Disadvantage? Picture size will be small when used in a small room.

A good screen is a necessity

SECOND, buy a good screen, perhaps 60 x 60 inches. It needs to be square because slides are both horizontal and vertical. A beaded screen gives a more brilliant image; one mounted on a tripod is easier to use anywhere. Caution, buy a screen adjustable to any height. Sometimes in a basement room with low ceilings a screen adjustable only to two or three positions will be awkward. Price about $30-$35.

Buy not only equipment but slides too

THIRD, buy a basic set of slides on the Life of Jesus such as the forty-one slides of Elsie Anna Wood, price $20.50. This well known artist studied several years in Palestine to insure the authenticity of her pictures. They are useful with various age groups.

FOURTH, purchase individual art slides by well-known artists to be used in both worship and teaching. Suggestions are: Durer, *Praying Hands;* Sallman, *Head of Christ;* Zimmerman, *Christ and the Fishermen;* Hofmann, *Christ in Gethsemane;* Watts, *For He Had Great Possessions;* Clementz, *Christ and the Rich Young Ruler;* L'Hermitte, *Christ Among the Lowly;* Green, *The Vision of the Cross;* Borthwick, *The Presence;* Burnand, *Go Preach;* Soord, *The Lost Sheep;* Curr, *Follow Me;* Copping, *The Hope of the World;* Flandrin, *Christ Mourning Over the City;* Hofmann, *Raising the Daughter of Jarius;* Briggs, *Workshop at Nazareth;* Prell, *The Corruption of Judas.* Total cost about $9.00.

FIFTH, allow $25-$30. for purchase of the new slide sets produced photographically by Cathedral Pictures and others. Excellent are *The Good Samaritan,* 7 slides on the familiar parable; *The Prodigal Son,* 11 slides; *The Christmas Story,* 28 slides, which will be useful with many age groups during the holiday season.

A similar set that will be much used by many groups is *The Twenty-Third Psalm* developed by Dr. Paul Vieth of Yale University from photographs made in Palestine. Price $5. for 13 slides.

Miscellaneous items needed

SIXTH, Include $15-$20. for miscellaneous items.

Spend $4.35 for a copy of the book *Christ and the Fine Arts* by C. P. Maus. It contains excellent worship and teaching material for almost all of the art slides listed above. Plan a devotional service for your church school faculty using a slide of Zimmerman's *Christ and the Fishermen.*

Spend $5.00 for a Regular Membership in the Visual Education Fellowship of the International Council of Religious Education. In this way you will receive the newsletter, program materials, and the handbook "Visual Religious Education Today" which includes names of suppliers of materials. You will also share in the experiences of others who are working in this field.

Spend $2.00 for *Visual Aids in the Church* by William L. Rogers and Paul H. Vieth, (reviewed in this number of the JOURNAL.) This also contains a list of suppliers of visual aids equipment.

Spend $3.75, for 100 Society for Visual Education slide binders for binding your slides with glass. Slides can be purchased bound for ten cents additional, but any small group of high school pupils can do the job satisfactorily and cheaper. Do not use slides in the cardboard ready-mounts in which they come. They will soon be ruined by scratches and fingerprints.

Buy a small slide viewer, cost about $2.00, so that teachers and others may see the slides clearly as they pick the ones they want to use with a particular lesson or worship theme.

Several companies produce hymn slides if a service using projection throughout is desirable.

If additional money is available

The purchase of such a list of equipment and materials will provide the basis for an excellent beginning in the use of audio visual method.

However if more money is available it can be used to great advantage. An item of equipment which will be generally used by several groups in a local church is a playback or record player. Currently on the market selling at about $90 is a good machine which will reproduce either 33⅓ rpm radio transcriptions or 78 rpm phonograph records, and which has a detachable speaker and adequate volume for large groups. It can be obtained with a slide and filmstrip projector housed in the same case if desirable.

Good materials on recordings are appearing rapidly. One

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denomination is now distributing for general use *All Aboard for Adventure*, a children's set on foreign missions; *Adventures, U. S. A.* a similar set on home missions, price $25 each; and the *Radio Edition of the Bible*. In addition several denominations and commercial companies are producing slides and strip films with recorded scripts which are most promising. More will appear.

Further use of playback equipment includes: the playing of records for recreation, games, etc., attaching a microphone and converting it into a public address system.

Finally, churches with large budgets for audio-visual materials will want a 16mm sound motion picture projector. Several are currently on the market priced at $400-$450. All have good features. Be guided in your choice by the reputation of the manufacturer and by the service available on the machine in your area.

In conclusion

From the above list it should be apparent that a local church beginning to use the powerful teaching tool of audio-visual aids can either spend a great deal or start modestly. Whatever is appropriated should be wisely spent after consultation and window shopping. Remember, one should proceed only as rapidly in acquiring expensive equipment as the group proceeds in knowledge and skill in proper use of the tools purchased. *Only then can you get your money's worth in audio-visual aids.*

What they do on Children's Day

In response to a request printed in the JOURNAL *a year ago, a number of excellent programs used by various churches on Children's Day were sent in. There is not room to print these, but here are a few ideas gleaned from the reports which others may find helpful in planning their own programs.*

CHILDREN'S DAY need not consist of the presentation of a play or a program of songs and recitations: it does not have to be, at one extreme, a series of reports, or, at the other, an elaborate pageant. It can be a real church worship service, prepared and led by children and young people and conducted with such dignity that both young and old can worship through it.

A real service of worship

The program is often adapted from the regular Sunday morning church service, using hymns and Scripture known to the children. The pastor may, instead of preaching to adults, give a children's sermon. Or, in place of a sermon there may be talks or stories by church school pupils, or short dramatizations presented by one or more groups. Often there is a service of baptism or dedication of young children. Sometimes the nursery and kindergarten children leave following this baptismal ceremony and during the singing of the second hymn.

Mrs. Rena Hawley Smith of the Methodist Church in Naperville, Illinois, describes the first service of this kind held in her church and writes: "Throughout the service the children faced the altar; their songs and prayers were addressed to God and not to their parents seated behind them. Parental reactions were varied. There were those who approved of the service, those who didn't understand it, and those who were frankly disappointed—clinging to the opinion that on Children's Day the children belonged on the stage facing the congregation. The leaders, however, felt that the children themselves had actually experienced the joy of worshiping God, and had therefore profited by not being 'cute.' "

The children's own service

"The real value of our program," writes Miss Marion W. Roy of the First Presbyterian Church in Newton, New Jersey, "is that we worked it out over a period of months with our children. We did not just say suddenly, 'Here is your part for Children's Day.' It is the one service of worship in their church for which they are responsible. If they do not speak loud enough others cannot learn what they want to tell. We have not had a single case of 'stage fright' in the years we have been planning this type of service. Our children are very anxious to do their part well but there has been no nervousness and great satisfaction when the appreciation of the adults is expressed in the days following."

The program which Miss Roy describes is, like that of many others, based on the work done during the year. Usually the work of the various departments is analyzed to discover some common theme which all may help to develop. Sometimes this is definite, like "God's love is for all people," or it may be a loose arrangement allowing for various types of content. An example of the latter is the program of the First Congregational Church of Flushing, New York, sent in by the superintendent, Laurence F. Granger. The theme, "We Remember," was developed as follows:

We Remember—

—a Psalm of praise (Psalm 100 used as call to worship, and recited by the beginners)
—a prayer that Jesus taught us (one of the classes)
—that children are God's gift (baptismal service)
—stories Jesus told (Scripture lesson, consisting of verses recited by the primary department)
—Jesus as a boy (song by the beginners' department)
—that Jesus grew in wisdom (presentation of certificates and Bibles)

We Remember (talks by members of classes, based on class work done during the year): Great Bible stories; a nation and its builders; the work of missionaries; that Jesus is our teacher.

—that all things come from God (offertory, with junior choir singing)

This was followed by a children's sermon from the Minister, and the Benediction.

Original materials used

It is quite common to include in the program materials created by the children in the course of their work during the year. Often these are dramatizations. At the First Church in Newton, Massachusetts, two original plays were presented to develop the general theme of the program,

"How Our Idea of God Grew." One of these was written and presented by the junior department on Moses and the Ten Commandments; the other by the intermediate department, showing a scene from a synagogue school in which the hope of the coming Messiah is expressed. Sometimes the creative work is something constructed, such as the roller movie made by the third grade at the Christian Union church school in West Groton, Massachusetts, used in the service to show the movie "Our Trip to the Holy Land."

The First Congregational Church of Emporia, Kansas used one time a "Litany of the Seasons" prepared by the primary department under the leadership of the superintendent, Mrs. George C. Johnson. This described in fitting words the beautiful things in each season and carried the refrain, "He hath made everything beautiful in its time."

Place in the church year

While the usual time for the Children's Day service is at the Sunday morning church hour in the middle of June, the service being held in the sanctuary, this pattern is not always followed. Miss Esther Young, pastor of the Methodist Church in Unadilla, Nebraska, uses the Sunday morning following the close of the Daily Vacation Bible School and the materials used are largely those learned in this school. At Charottesville, Virginia, the pastor of the First Methodist Church devotes one of the regular 5:00 o'clock Vesper Services to presenting the work of the Children's Division of the Church School. In his bulletin for this service there is given factual information about the children's departments. Similar information is sometimes given by a Narrator during the program.

The Presbyterian Church in Westfield, New Jersey found that its auditorium was not large enough to hold all the children and all the adults. Two services were therefore inaugurated, one for the younger children, and a young people's day during Youth Week. Also a preaching service is held in the chapel at the same time as the Children's Day service for those not wishing to attend the children's program. At the Fairmount Presbyterian Church in Cleveland Heights, Ohio, the Church School Day Program is held at 9:30, preceding the regular church service.

Children's Day is often the one opportunity during the year to dignify the work of the church school before the total congregation and to show the great part which it plays in the total program of the church. It is worthy of the intelligent and devoted effort of both leaders and pupils.

Memorial service

For gold star honor roll men of World War II

THE FOLLOWING SERVICE was used at the Central Christian Church, Danville, Illinois, on November 25, 1945, at an evening meeting. The minister of this church is the Rev. Frank H. Kennedy; the program was sent in by Mrs. John V. Osborne, Church Secretary and Educational Director. The church bulletin carried the program on the first page, and on the other three pages photographs of the eighteen young men from the church who had died in service. Accompanying the pictures was information about each man: name, dates of birth and death, military record, and names and relationships of members of family. The service was found most helpful by the bereaved relatives. A similar program would be suitable for Memorial Day or one of the Sundays near that time.

PRELUDE: "Vesper Reverie," by Lawrence

CALL TO WORSHIP: (Minister) Psalm 46:1,2,8a,9-11.

God is our refuge and strength
A very present help in time of trouble,
Therefore we will not fear, tho' the earth do change
And tho' the mountains be shaken into the heart of the seas.
Come, behold the works of the Lord;
He maketh wars to cease unto the end of the earth.
Be still and know that I am God;
I will be exalted among the nations;
I will be exalted in the earth;
The Lord of hosts is with us;
The God of Jacob is our refuge.

PROCESSIONAL HYMN: "America"

SALUTE TO THE AMERICAN FLAG (Led by a Serviceman):

"I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one nation indivisible with liberty and justice for all."

HYMN: "Stand Up, Stand Up for Jesus," stanzas 1 and 2.

SALUTE TO THE CHRISTIAN FLAG (Led by a Serviceman):

"I pledge allegiance to the Christian Flag and to the Savior for whose kingdom it stands, one brotherhood uniting all mankind in service and in love."

INVOCATION, by the Minister

CHORAL RESPONSE, by the Combined Choirs

ANTHEM: "This Is My Country," by Jacobs[1] sung by the combined youth and adult choirs

"IN MEMORIAM"—Responsive Reading:
Psalm 90:1-6, 10,12,14,16,17; Romans 12:1,2; Revelation 7:9-10, 13-15a.[2]

"WE LIGHT A CANDLE IN MEMORY OF HIM":
On the communion table in the chancel were placed candelabra containing a candle for each of the men being remembered. When the minister stood to begin this part of the service, the girl light-bearer, dressed in a long, white dress, came slowly and reverently down the center aisle from the rear of the church, bearing a lighted candle, and took her place behind the candelabra. As the minister read the information which appeared on the program concerning each man, she lighted a candle in memory of him. After the last candle was lighted she slipped quietly off the platform by way of the minister's door.

THE PRAYER

CHORAL RESPONSE, by the Combined Choirs

THE SCRIPTURE LESSON: Hebrews 11:8-10, 13-16, 37-40; 12:1,2.

ANTHEM, "Recessional," by DeKoven[1]

THE MEMORIAL MESSAGE, "That They Died Not in Vain," by the minister.

SOLO, "Sunrise Tomorrow," by Ackley[3]

BENEDICTION

RECESSIONAL, "Lead On, O King Eternal"

[1]Available from Lyon & Healy, Chicago, or other music stores.
[2]This is printed as responsive service No. 21 in *Christian Worship, A Hymnal* published by the Judson Press and the Bethany Press.
[3]Published by the Hall-Mark Publishing Co.

Good texts improve teaching

Illustrations of ways to use vacation school textbooks

By Ethel Ristine*

THE FAMILIAR PHRASE, "Remember you are teaching boys and girls and not materials," may be dangerous if it is interpreted as meaning that teaching materials are of little or no importance.

A skillful surgeon's concern is with the needs of his patient but he is certain that the instruments he uses are exactly right to accomplish the purposes which he desires. A builder sees a finished structure but uses a blue print as his guide and carefully chooses tools to get the desired results. So teachers who are concerned with the needs of growing boys and girls must as carefully select teaching materials which will become tools in their hands. These tools will then be used in guiding the experiences of boys and girls so they may learn and grow.

Two main kinds of texts

Leaders who serve in a supervisory capacity are often heard to remark, "The quality of work done in a vacation church school invariably improves as recommended materials are used." Lists of recommended materials may be secured from all denominational headquarters. In these lists two types of materials are usually found, the cooperative vacation church school texts and the denominational courses.

The cooperative texts, produced jointly by the cooperating denominations of the International Council of Religious Education, are available in a number of areas of study. There are courses for each of the four age groups, kindergarten, primary, junior and intermediate. Each text includes sufficient materials for schools from four to six weeks in length but can be adapted where a shorter term school is necessary.

These cooperative texts are recommended by the various denominations and certainly should be acceptable teaching materials where a number of denominations are participating in a community school.

To meet the need of some churches holding ten session schools, some of the denominations have produced short term vacation church school texts.[1]

How to select best texts

The objectives for Christian growth and development are the same for vacation church school as for any other Christian education program of the church.

Keeping these major objectives in mind—a growing understanding of and relationship to God, Jesus, the Bible, the church, the universe, personal and social conduct, and world brotherhood—each community or church will carefully select a text for each age group on the basis of the needs of the boys and girls. Personal knowledge of the boys and girls, a consideration of recent studies in their church school, courses which this same group has had in previous vacation schools, will all be determining factors in the choice of the units of study to be used.

A church may wish to select a text for each age group in the same general area of study so that some of the additional resources may be used by different departments and so the sharing experiences between classes or departments may be more meaningful. Texts may be found which can be used to guide the experiences of growth in the area of any one of the major objectives of Christian education.

By way of illustration, let us suppose that after careful consideration a group of leaders decides that the most urgent need of the boys and girls in their church is to make new discoveries in the world about them which will bring them into a closer fellowship with God; a greater understanding of his power, love and care; and his plan for them to learn his laws and to work with him in making a better world.

The texts selected would probably be *Let's Go Out-of-Doors* for kindergarten; *Exploring God's Out-of-Doors* for primaries; *Understanding God's World* for juniors; and *Discovering God in the Beautiful* for intermediates. These texts then become tools in the teachers' hands, not to be slavishly followed but to be used by them to accomplish the desired objectives.

Preparing to teach

The teacher will need to learn to use her tools with skill. This can best be accomplished by mastery of the chosen textbook so that she is thoroughly familiar with it and with other suggested resources.

In studying the text she will read carefully the introduction and the aims which the author had in mind. A thorough reading of the entire unit will give a sense of direction and a sweep of the accumulative experiences which the boys and girls have which a study of individual sessions can never produce.

As this reading is done a teacher will make note of ways in which the Bible is used, the songs that are to be sung, activities suggested, materials which will be needed and additional resources which may enrich the unit.

The first and complete reading of the unit to be taught will then be followed by specific planning and preparation in the light of the needs of her particular group. Songs and stories to be used will be learned, materials ordered, pictures collected and mounted. From the activities suggested in the text the teacher will choose those which seem best for her group and plan how she will introduce them in a way to interest the boys and girls.

There will be different objectives for each age group, as the experiences and abilities of the boys and girls will be considered and teaching will be planned accordingly. How-

* Department of Christian Education of Children, General Board of Education of the Methodist Church, Nashville, Tennessee.

[1] Write your denominational headquarters for information.

ever, each teacher will constantly keep in mind that most learning takes place when there is active participation on the part of the boys and girls themselves. Therefore, she will plan a wide variety of activities.

Certainly in the study of these units which deal with knowing God better through a discovery of his creation and his plans for a universe of law and dependability there will be many actual experiences outdoors where boys and girls may explore, discover, wonder and worship.

—a kindergarten unit

The kindergarten activities in connection with *Let's Go Out-of-Doors* may be nature walks and experiences with rain, wind and sun; dramatic play of the planting of seeds, caring for them and watching them grow; drawing pictures; and a day and night book.

Moments of worship may be informal and spontaneous, as when a teacher on a walk through a garden said, "Would we like to say thank you for the flowers?" and a little girl quickly responded with this prayer, "Dear God, we thank you for all this mess of beautiful stuff." Although her prayer was not couched in adult prayer terminology, it was so sincere and real that all present that day knew the group worshiped. Discovery of the wonderful plan God has made for all his creatures and a dramatization of "Each Likes His Own Home Best" will be enjoyed. Singing and play will have a large place in the program.

—a primary unit

The primary group in studying *Exploring God's Out-of-Doors* will plan other activities. Their study will lead them in an exploration of the beautiful, curious and wonderful things in the world about them. As they discover God's provision for life and gain a feeling of security, because of the things they can depend upon, they will also discover that they have a part in helping God make the world a better and happier place.

Activities will include a museum in which they will display objects which they collect. A neighborhood map will indicate some of the beauty spots which are near at hand. Blueprints will not only record discoveries but will show the power of the sun. Discovery notebooks will make possible recording interesting things. Bible verses and prayers will be illustrated. Caring for an aquarium and planting seeds will furnish opportunity for assuming responsibility.

Learning to observe and to listen will lead to wonder at the beauty of sound and color. Worship will be planned in connection with these experiences as well as the spontaneous experiences of worship which may come at unexpected times.

—a junior unit

Juniors like to feel themselves a part of a group of people who have constantly been finding out more about God's world. As they study *Understanding God's World* they will be able to discover the reasons for hitherto unexplainable problems as they find the dependable laws which God has provided to govern the physical world and the world of human relations. Added knowledge, new appreciations and meaningful worship will result.

They will find new meaning in the universe as they associate the beauty and mystery of life about them with God as creator. Hymns and psalms will be memorized to use in worship. Most groups like to make records of their study. This may be done through pictures, posters, record books, or various kinds of leaf and flower prints.

Creative writing, drawing and painting should be presented as a possible way for juniors to express their thoughts. One group of juniors studied how people through the ages have expressed how they felt about God and his world. This began with the Creation story in Genesis, then came some of the psalms such as the eighth and nineteenth. They learned the hymn "All Creatures of Our God and King" which St. Francis of Asissi wrote in the twelfth century. Present day hymns such as "God Who Touchest Earth with Beauty" were enjoyed and appreciated. Near the close of the unit, teacher and pupils tried to express in pictures or words how they felt about God and his world. Pictures were drawn, some prayers were written which were used in the worship service, poems were written. One junior wrote:

God made the moon and the sun
But he didn't make them just for fun.
He made the stars to shine at night
And a big round moon to shine a light.
He made the sun to shine all day
So we could see to work and play.
God made the flowers and the grass
And all the other things we pass.

As the juniors study of the people in our world they will learn some of the laws which govern human relationships. Using the story of the Good Samaritan, they discover the responsibility God has placed on his people to carry on his work. They may want to make a World Family Album.

—an intermediate unit

Intermediates studying *Discovering God in the Beautiful* will come to a deeper appreciation of the beauty of the world of nature. As they learn of the makers of beauty in music, sculpture, and architecture they will study some of the great religious music, masterpieces in art and some of the beauty in their own church buildings as well as the notable cathedrals of the world.

There will be many nature hymns and passages of scripture. They may use the 148th Psalm as a choral reading. Other activities will include scrap books, study of nature designs, a book of biographical sketches, planning and participating in outdoor worship services and beautifying their own church.

The experience of finding that all can be makers of beauty in Christian character should be a real challenge to these intermediate boys and girls.

There are texts in other areas

Texts in other areas have equally interesting plans and will provide experiences which will contribute to the Christian growth of boys and girls.

The selection of good teaching material does not automatically produce a good vacation church school. It will take careful planning and adequate preparation. However, a teacher who will take a recommended text and master the materials will have a sense of security and confidence which will make teaching a joy. The materials will become tools which she can use with skill in guiding the experiences of boys and girls in such a way that Christian growth will result.

(See the inside front cover page for materials helpful in planning and promoting vacation church schools.)

Worship Programs

THEME FOR JUNE: *Praising God*

To the Leader

The worship services for this month have a three-fold purpose: to follow the thought of joy brought out in the previous month with the thought of continuous praise to God; to help the children to know some of the parts of various Psalms better; and to help them not to think of the Doxology mechanically as they sing it often, but to feel its spirit and meaning.

The children might bring flowers for the worship center this month. The Bible might also be used, with perhaps once or twice a picture of people who are praising God in their singing.

June 2

THEME: "*Enter into His Gates*"

PRELUDE: "Enter into His Gates"[1] [2]

LEADER:

"Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name, for the Lord is good."

In our Bible we have these words. (Turn to Psalm 100:4,5) They are the words of a man who wanted to praise God, and who wrote them a long time ago. The words are part of a psalm, or a song, as it is sometimes called. One of the books of the Bible is made up of a lot of songs, or psalms. David wrote some of them. There are one hundred and fifty psalms in our Bible. This is part of the 100th Psalm. Some of you have learned all of it. I wonder if you would like to stand and lead the rest of us in saying it." (Have those who know it, say it.)

The psalms were usually sung, using a lyre, which is like a little harp, instead of a piano. Jesus must have known many of the psalms when he was a boy, for they were written long before he was born, and they were part of the Jewish scripture which he had, and which Jewish boys today have. I'm sure he liked to sing them.

I know a little tune that fits the last part of this psalm. I believe we could sing it. (Hum tune, or have it played, then sing it. After it is learned, try saying the first part of the psalm, sing verses four and five, and finish by saying the last part.)

OFFERING: When we *really* praise God we share what we have with others. We will share in our offering this morning." (Play "Enter into His Gates" as softly as possible.)

Dedicatory Prayer:

You have given us so much, O God,
With thankful hearts we share
In all the work of this our church,
For people everywhere. Amen.

LEADER:

God has shared so many lovely, beautiful things with us, I am sure he would be happy if we would sit quietly for a minute and share our thoughts with him. We could think of some of the beautiful things we saw this very morning, and some others we didn't see, which are in the world.

(Moment of silence. Don't let it last too long. Give the children an opportunity to pray aloud if they wish to.) Close with: "A Child's 'Thank You'"[3]

[1] *Primary Music and Worship*, Presbyterian Board of Christian Education. 1930

[2] *Learning about Our Church*, Ellen E. Fraser, The Bethany Press, St. Louis, Mo. 1934

Primary Department

*By Thelma E. Church**

June 9

THEME: "*Oh Give Thanks unto the Lord . . .*"

PRELUDE: "Enter into His Gates"[1]

CALL TO WORSHIP: Sing "Enter into His Gates"[1] [2]

LEADER:

"Oh give thanks unto the Lord, for he is good." Many of the psalms in our Bible are praise songs. Last Sunday we used the 100th Psalm, and this morning we have used the 4th and 5th verses in this Psalm in our "Call to Worship." The 136th Psalm is a praise psalm too. The first verse says, (read from Bible) "Oh give thanks unto the Lord, for he is good." (Have them say it too.)

STORY:

(This might be adapted to the type of sanctuary in the particular church where it is used, after asking children if they have been there, or if they noticed certain things when there.)

HOW BRIAN LEARNED TO SING PRAISES[4]

It was a lovely summer day, and Brian walked between Father and Mother along the road. The bells were ringing: "Ding-dong, come to church, come to church; ding-dong." Brian liked to hear the bells. They sounded kind and sweet.

Presently Father and Mother and Brian were sitting in a pew in the big, quiet, beautiful church. Brian shut his eyes for a minute, and then began to watch the people. They all came in so quietly. And as they sat down they shut their eyes, and Brian knew they were talking to God. Brian looked at the organ; he looked at a big stained-glass window; he counted the lilies in the brass vase on the pulpit. Then he began to count the beautiful carved flowers on the pews, and feel the soft green cushions.

All of a sudden the organ began to play, and the people rose and began to sing a hymn. Brian got up, too, but he did not sing. He did not want to sing; he just wanted to watch.

"Sing, Brian," whispered Mother.

But Brian just stared in front of him. He knew the hymn quite well—at least, he knew the tune and some of the words: "Praise my soul, the King of Heaven."

But Brian was too busy watching, to sing. After that there was another hymn, but Brian didn't sing.

"Sing, Brian," whispered Father. But Brian was busy looking at the lilies.

There was still another hymn, but Brian did not sing this hymn, either. When Mother whispered to him, "Sing, Brian," Brian said quite crossly, "I don't *want* to sing. So Mother said no more.

Then the minister began to talk, but Brian could not quite understand the sermon, so he shut his eyes just for the minute . . .

"Sing, Brian," said a very little voice. Brian jumped, he was so startled. The lilies in the brass vase were talking to Brian. Brian understood them perfectly.

"I don't want to sing," said Brian.

"Oh," said a lily sadly, "what a pity! Everybody ought to sing in God's house. I sing!

"What?" said Brian. "I didn't know that lilies sang!"

"Certainly we sing," said the lilies. "Oh, give thanks unto the Lord, for he is good," sang the lilies all together sweetly.

Brian sat up very straight. He had never felt so surprised before.

"I sing, too," said the stained-glass window. The sunlight made him look so lovely, Brian could not speak for a minute. He just stared at the picture of a shepherd caring for a little lamb.

"I didn't know windows sang," said Brian.

"Certainly we sing," said the windows all together. They sang: "Oh, give thanks unto the Lord, for he is good."

Brian just looked. He could not speak.

"I sing, too," said the big organ. He began to sing in a far-away voice: "Oh, give thanks unto the Lord, for he is good."

Brian had never heard anything so lovely before.

"I sing, too," said a little voice quite close to Brian. Brian saw a tiny carved flower on the pew, he knew it was talking to him. He touched the little flower very gently . . . "Oh, give thanks unto the Lord, for he is good," sang the little carved flower. Brian put out his hand again, but . . .

"Sing, Brian," whispered Mother. Brian opened his eyes with a start. Where was he? Ah, in church, of course! And there were the lilies and the stained-glass window and the organ, as well as the tiny carved flower. Brian jumped up as the organ began to play: "Oh, give thanks unto the Lord, for he is good."

"I know it—I know it," said Brian in a whisper. He looked toward the lilies. *They* knew it, of course! He gazed at the stained-glass window. *He* knew it, as well. And how beautifully the organ was singing it! And, yes, of course, the little carved flower in the pew was singing, too.

Brian opened his mouth and began to sing: "Oh, give thanks unto the Lord, for he is good."

People turned round to look at a happy little boy singing his praise song. Father and Mother were so glad to see Brian singing. They did not know *why* Brian was singing so joyfully, but Brian knew. He knew that all the beautiful things in the church were praising God, and he felt as if he *must* sing as well.

The lilies were saying "Thank you!" for the sunshine; the window was saying "Thank you!" for its beautiful colors; the organ was saying "Thank you!" for its wonderful voice; and the tiny carved flower was saying "Thank you!" for the lovely wood out of which it was made. And Brian was saying "Thank you!" because he felt so happy; for he had Mother and Father and home and lovely things! So, of course, he was happy.

SONG: After the story the Leader might suggest that the words of Psalm 136:1 (the very words Brian used) made a lovely short song, if we use the whole verse. Sing, "Oh, Give Thanks Unto the Lord"[1]

OFFERING: "Let us show our praise and thanks this morning with our offering."

*Director of Religious Education, First Presbyterian Church, Niles, Michigan

[3] *Worship and Conduct Songs for Beginners and Primaries*, by Elizabeth McE. Shields, Presbyterian Committee of Publication, Richmond, Va. 1929

[4] From "Everyday Stories for Little Folks", Elsie Spriggs

Play softly, "Enter into His Gates", followed by "Oh, Give Thanks Unto the Lord."

Doxology

QUIET PRAYER: Let us sit quietly, with both feet on the floor, and both hands in our laps. Then let us close out all the things around us by closing our eyes. Let us ask God to help us to remember always to thank him, and give him praise. (Silent prayer) (If some pray aloud, let them.) Amen.

POSTLUDE: "Lord of the Sunlight"[1]

June 16

THEME: *Praise God from Whom All Blessings Flow*

PRELUDE: "This Is My Father's World"[1]

LEADER:

Let us think a few quiet thoughts about our Father's world which he has given us a part in. Now let us thank him for our friend, Jesus. (Sing, "God is Near"[1] to close this quiet time.)

TALK: "A Famous Praise Song"

For several Sundays we have been talking about praising God, and about different praise psalms which we find in our Bible.

Many times, in church, and here in church school we sing a very special and lovely praise song just after we have shown our praise to God by giving our offering. We call this the "Doxology." The words of this song were written almost two hundred and sixty years ago by a man who lived in England. He was a minister, and a bishop, and his name was "Bishop Ken." The Bishop wrote this praise verse for some boys in a school in England. It was really the last verse for *three* hymns that he wrote. He wrote a hymn for the boys to use in the morning, one to be used in the evening, and one for late at night, at midnight. He ended every one of them with these praise words to God.

Bishop Ken was a man who loved God very much, and he tried to do what God wanted him to do. He was not afraid, and even told the king when he thought the king was doing wrong.

One time the king was coming to Bishop Ken's town, and he wished to have some of his helpers and followers stay in the Bishop's house. The Bishop knew these people were not honest, and he felt he shouldn't pretend it didn't matter, and have them stay there. The king didn't like it, and brought them anyway. But the Bishop had decided to have some repairing done, so when they got there they found the roof off the house, and they had to stay somewhere else.

The tune for this praise song is called, "Old Hundred." It was supposed to have been used with the 100th Psalm.

OFFERING, using the Doxology.

HYMN: "For the Beauty of the Earth"

June 23

THEME: *"Praise God from Whom All Blessings Flow"*

QUIET MUSIC: (Let it be soft, but played "brightly.") Medley of praise songs: "Enter into His Gates," "Oh, Give Thanks unto the Lord," "Doxology," "Holy, Holy, Holy, Lord God of Hosts."[1]

CALL TO WORSHIP: "The Lord our God is a great God."

Sing "Holy, Holy, Holy, Lord God of Hosts."

CONVERSATION: "What the Doxology means"

Last Sunday we talked about the man who wrote the praise song which we use so much in worshiping God. We use it often in church, and in our church school. I think we might talk together this morning about what that song means.

(Talk about the different parts of the "Doxology." Substitute such words as "gifts" or "things that are good for us and make us happy," for "blessings." Explain "all creatures," emphasizing the word "all," and substituting "boys and girls" and "men and women" for creatures." Remind them of how the flowers even praise him when they bloom in all their beautiful colors. People should praise him all the more. Suggest that God is so great and so wonderful that all people who know him well want to praise him. And once they love him and start praising him they keep right on. Those whom we cannot see, who are in heaven, still praise him.

(It might be suggested that one way of praising God is for each thing in nature to do what it is made to do. The stars praise God as they shine in the sky; the flowers bloom; the birds sing, and build their nests. *All* creatures may praise God.)

Details about the Trinity cannot be used, but it might be suggested that all our lives in things we think and say and do, we can be praising God our maker, who loves us, Jesus, his son, our friend and helper, who loves us, and the Holy Ghost (or Holy Spirit), which is the loving-ness of God which is around us and which talks to us in our hearts and minds if we are quiet and listen.)

Try singing the Doxology as a motion song, keeping the thought of God, and all people, and ourselves:

"Praise God from whom all blessings flow." (Stretch high on tiptoe with arms uplifted.)

"Praise him, all creatures here below." (Bring arms out straight and wide at each side.)

"Praise him above, ye heavenly host." (Bring arms up again high.)

"Praise Father, Son and Holy Ghost." (Bring arms slowly down until fingers touch tips of toes.)

"Amen." (Arms straight out in front, face lifted.)

OFFERING:

Soft music—"Lord of the Sunlight"

Dedicatory Prayer—"As we share our money, our hearts praise thee, our Father. Amen."

HYMN: "Lord of the Sunlight"

June 30

THEME: *"The Lord Hath Done Great Things for Us"*

PRELUDE: "Holy, Holy, Holy, Lord God of Hosts"

LEADER: Let us sing the praise song you have been hearing the piano play as our "Call to Worship" this morning. (Sing song played in prelude.) (Spoken:) "Be still and know that I am God."

QUIET PRAYER: Suggest a moment of stillness, while each one thinks of God and loveliness around us. Use praise songs learned during the month.

CONVERSATION:

Talk with with children about the great things God has done for us. Begin by using the very words, "The Lord hath done great things for us, whereof we are glad." The flowers on the worship center might be the object from which to work out to other things in nature. There might be thought of our homes, our church, and God's greatest gift, his son Jesus Christ, who is our friend and our helper.

The children will enjoy learning "The Lord Hath Done Great Things for Us"[3] (Psalm 126:3).

One of the children might be allowed to find the verse in the Bible, and read it to the whole group.

OFFERING: Use one of the praise songs we have learned. Follow with the Doxology.

HYMN: "For the Beauty of the Earth"

CLOSING SCRIPTURE: The service might be closed with different parts of the group leading in the verses of the Psalms that have been learned. Then they might all repeat all of them, in unison.

BENEDICTION: May God our Father bless us as we think of him during this week, and as we try to be the kind of children who make him happy. May our hearts be filled with praise and love for him. Amen.

Junior Department

*By Doris Clore Demaree**

THEME FOR JUNE: *Brothers of the Faith*

For the Leader

In our worship experiences this month we shall try to help the boys and girls to glimpse the challenge to service that God and the Christ bring, and to help them to understand the bravery and steadfastness of purpose characteristic of those who accept this great challenge. We hope through the inspiration of these "Brothers of the faith" that they will be challenged to be workers with God in ways possible for juniors.

You will want to help the juniors to make the worship center as beautiful as possible, yet keep it uncluttered. Drape the table with a clean white cloth that reaches to the floor. If pictures of the characters named each Sunday are available, the committee can stand the appropriate picture on a small easel in the center of the table near the back. On each side and a bit to the front place a lighted white candle so that the picture will be lighted by them. An open Bible may be placed before the picture. If suitable pictures are not available for one or more Sundays, the juniors may arrange in its place a number of appropriate articles such as hammer and saw, beaker and test tube, small Red Cross flag, and the like.

If desired, on the last three Sundays you may substitute stories of your own church workers throughout the world for the stories suggested.

Hymns have been chosen from *Hymns For Junior Worship*. If the juniors do not know some of the hymns suggested you will want to plan for a special time when they may learn them. It is difficult to have a worship experience while learning new materials. If your hymnbook does not include all the hymns suggested you will want to study the services carefully so that the substitute hymn will as nearly as possible develop the same

*State Children's Worker (Disciples). Writer. Franklin, Indiana.

thought as the one omitted. Each part of the service is planned to follow the preceding part naturally so that the juniors are not aware of any break in the worship experience.

June 2

THEME: *In Prison*

PREPARATION FOR WORSHIP: Soft music of "O Come, Let Us Worship"

CALL TO WORSHIP: Psalm 95:1-5 (By a junior)

RESPONSE: "O Come, Let Us Worship"

PRAYER:

O God of love and good will,
We thank thee for Jesus.
We thank thee for all people everywhere
Who have worshipped thee
As followers of the Christ.
May we be good Christians, too,
Even when it is hard. Amen.

HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee"

OFFERING SERVICE: Dedicatory prayer—I Chronicles 29:14

FROM THE BIBLE: Acts 1:8b; 2:14, 36, 40-42

HYMN: "In Christ There Is No East or West"

LEADER:

God is the Father of all people. All people are brothers whatever their race, "brothers of the faith." Isn't that a lovely way to speak of Christians, of workers with God, to call them "brothers of the faith"? We find these brothers in strange places, dangerous places, in places of service. Always this has been so, even while Jesus walked the roads of Palestine. There were Matthew, Andrew, Simon, John, Peter and the rest. There was Paul, the first great missionary to other lands. Many Jews disliked to hear Paul preach about Christ. They disliked many things that he did. They were determined to get rid of him.

FROM THE BIBLE: Acts 21:30-33a; 26:1-29; 27:1; 28:11-14, 30. (Read from new Revised Standard version or tell the story in your own words. If read, it must be read well, with appreciation and understanding.)

HYMN: "Faith of Our Fathers" (stanzas one and two)

PRAYER:

God of our fathers,
Help us to be brave as Paul was brave.
Make us true "brothers of the faith,"
In all that we do,
In all that we say,
In all that we think. Amen.

June 9

THEME: *In Dangerous Places*

PREPARATION FOR WORSHIP: As for first Sunday.

CALL TO WORSHIP:

Praise ye the Lord!
In church and home,
In market place and field,
In times of safety,
In times of danger,
In dangerous places,
Praise ye the Lord!

HYMN OF PRAISE: "We Sing Our Praise"

OFFERING SERVICE: As for first Sunday

FROM THE BIBLE: Acts 7:55-60; 8:1-6

HYMN: "Forward Through the Ages"

STORY:

BRAVE MEN ALL

Even before Paul became a Christian there were many who belonged to the church. They sold their possessions—farm, house, or business—and put all their money into a common fund. From it the twelve apostles bought food and all that was needed. They cared for the sick, the fatherless, the widows.

Day by day many were added to the church and day by day there were many more for whom to care. Some began to complain that all the needy were not cared for as they should be. The apostles began to worry. Should they stop their preaching? How could they preach and care for so many of the needy? At last they called all the Christians together.

"It isn't right for us to stop preaching to care for the needy," they began. "Pick out seven good Christian men to do this while we preach," they suggested.

The people thought about the kind of men they would need. They must be good Christians. They must know how to spend money wisely so that none would be wasted yet all have what they needed. They looked about them at the men. They saw Stephen. Stephen was a fine man, a Christian man, one who would spend their money wisely. They chose Stephen and six others like him. The apostles put their hands upon these seven men and they prayed that they would be true to their trust.

Still the people continued to join the Christians. As Stephen cared for the needs of the people he became more and more like Jesus in all that he did and said. Some of the elders and scribes of the Hebrew religion became afraid of the things that Stephen was saying. They seized him and brought false witnesses against him. When they had finished accusing him the high priest said, "Stephen, is this so?"

Stephen was brave. He stood before them and talked to them. He talked for a long time. He tried to tell them the things he believed were true, things he believed that Jesus had taught. The longer he talked the more angry the people became until they rushed upon him. They took him out from the city and bound his hands and feet. They threw stones at him until he was dead.

As they stoned him Stephen prayed, "Lord, don't hold this stoning against them."

Christian men buried Stephen and mourned his death. But even as they mourned the soldiers were dragging into prison all the Christians they could find. It was dangerous to be a Christian but Jesus had been brave,

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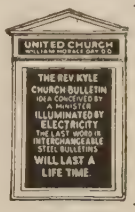

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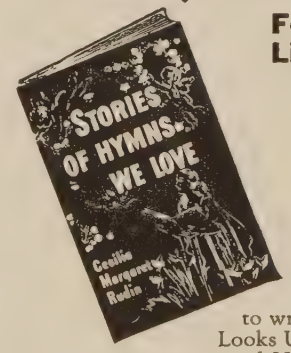

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Stephen had been brave, they would be brave, too. And they were.

HYMN: "Faith of Our Fathers"

PRAYER:

God of our fathers,
We thank thee for the faith
Of these early Christians.
We thank thee for the Bible
That tells their brave story.
Help us to be brave for the right,
To tell the truth,
To be honest,
And in all ways to follow the Christ today. Amen.

June 16

THEME: *Among the Lepers*

PREPARATION FOR WORSHIP: As for first Sunday

CALL TO WORSHIP:

God, who made the sun
To light the day,
The moon and stars for night,
We praise thy holy name.
God, who made the laws of health,
Fresh air and water cool.
Who makes the grain to grow,
We worship thee.

RESPONSE: "O Come, Let Us Worship"

HYMN OF PRAISE: "Holy, Holy, Holy, Lord God Almighty"

MORNING PRAYER

OFFERING SERVICE: As for first Sunday

HYMN: "In Christ There Is No East or West"

FROM THE BIBLE: Romans 8:28, 35-39

STORY:

A CHRISTIAN FOOL

Perhaps you know the story of Father Damien. Let us remember his story now. It is a true one. As a young man he studied for the priesthood. Before his studies were ended the man who was to have gone to the Hawaiian Islands as a missionary was unable to go because of ill health. Damien said, "Let me go in his place."

"Damien, you are a fool!" was the reply. "You don't have to go to the other side of the world. Finish your schooling, then you can have a good work here in your own country."

But Damien insisted. "Let me go," he pleaded. Finally his wish was granted and he sailed for the islands. There were many lepers on the islands. As they were discovered they were sent to a special leper colony on Molokai, one of the islands. One day as a group was preparing to take the boat for this leper colony, Damien thought, "Sick and alone, they are leaving friends and family never to see them again unless their families become lepers too. Sick and alone they are going away where there is no one to give them spiritual care and comfort they need." To the officer in charge of the boat Damien said, "Let me go with them!"

The man looked at Damien as if to say, "You are a fool, Father Damien. You don't have to go there. No one expects you to go."

Again Father Damien pleaded his cause and finally consent was given. Without opportunity to pack his things or to say goodby to his friends, he climbed into the boat to go with the lepers. Long years he spent with them, helping them, caring for them, comforting them, nursing them when they at last became helpless with the disease until he, too, contracted the disease and at last died a leper himself.

HYMN: "Faith of Our Fathers"

PRAYER:

O God, Father of all people,
We thank you for men like Damien,
Who gave their lives in service for others.
Help us to see ways that we
Can serve others, too.
Help us to do the things
That need to be done. Amen.

June 23

THEME: *In Strange Lands*

PREPARATION FOR WORSHIP: As for first Sunday

CALL TO WORSHIP:

Praise ye the Lord!
Praise ye our God,
The God of far countries,
Of strange lands,
And many races.
Praise ye the Lord, God,
Creator of all!

RESPONSE: "O Come, Let Us Worship"

OFFERING SERVICE: As for first Sunday

HYMN: "Brother of All the World"

FROM THE BIBLE: Psalm 138:2-3; 145:4-5

HYMN: "Forward Through the Ages"

STORY:

THE MAN WHO NEVER GAVE UP

I do not know when he first began to plan to be a doctor I am not sure when he first began to plan to be a missionary doctor. I only know that at last he had finished his medical training and was a full-fledged doctor and that soon after all the details were cared for and he was on his way to Africa. Before he left America he was married and his bride of a few weeks was on the boat with him as they sailed the ocean.

But those were days when submarines were busy among ships that were sailing and some of the ships were blasted to bits. It happened to the ship on which were the young doctor and his bride. Before it sank the lifeboats were filled. The young bride was in one of them but there was no boat for the doctor. He dived into the water and swam to the side of the boat for a goodby to his wife. But they would not have it that way. He must come with them even though the boat already was filled to its limit, and soon they had pulled him over the side to safety for a time. After that they were picked up by the enemy boat and taken to the enemy's land. This time they really were separated, each going to a different prison camp, neither one knowing what was happening to the other.

The young doctor served his fellow men with his medical knowledge. The young wife did what she could for those about her. At last she was repatriated, but not he. For several more long years he was a prisoner still. One day he escaped. It was a long journey, a dangerous one, but months later he was back with his wife in their own country. What did they do? Find a town in which to settle and begin to practice medicine? Not they.

"When can we sail for Africa?" they asked their missions board. "We must serve the Christ in Africa."

Plans were made and passage secured. At last their dreams were realized . They were on their way. This time they arrived safely and today they are finding their place as "brothers of the faith" serving their African brothers.

HYMN: "Faith of our Fathers"

PRAYER: Our Father God, we thank you for men like the missionary doctor, for women like his wife. We thank you for all who serve you in any way. Help us to serve you, too. Show us the way. Amen.

June 30

THEME: *In the Laboratory*

PREPARATION FOR WORSHIP: As for first Sunday

CALL TO WORSHIP:

Praise ye the Lord!
Praise ye our God,
The God of the microscope,
And test tube,
God of sciences,
God of wisdom
Greater than man can imagine.
Praise ye the Lord!

RESPONSE: "O Come, Let Us Worship"

HYMN: Choose from familiar hymns of praise to God.

OFFERING SERVICE: As for first Sunday

HYMN: "In Christ There Is No East or West."

POEM: Read the hymn "This Is My Father's World" as a poem.

STORY:

THE MAN IN "GOD'S LITTLE WORKSHOP"

Boys and girls today know about Dr. George Washington Carver, the great Negro scientist. They know how George was born the son of slave parents and George himself never knew his birthday. Cared for by white friends, their name became his last name, his first name the name of the Father of our country.

George grew up always learning new things. He was hungry for knowledge but got his schooling the hard way, working long hours, having little food and many times being mistreated because he was colored. But George learned. He could paint beautiful pictures. He could play beautiful music. Best of all, he could discover God's secrets in the soil and growing plants. George was a great man of God.

But George didn't think he was great—he was only showing to the world the greatness of God. His laboratory was not filled with fine equipment but instead with broken bottles, discarded pans and other utensils he found on trash piles and dumps around Tuskegee. George was only the man in "God's little workshop." It didn't matter that his equipment was like that, for when George went into his laboratory he talked with God, God talked to him, and the work was good.

HYMN: "Faith of Our Fathers" (Third stanza only)

GUIDED MEDITATION:

In the quietness let us think of these "brothers of the faith," followers of the Christ, workers with God. Let us think of these early Christians: Paul, Stephen and many others. Think of their courage, their bravery, their steadfastness. *(Silence)* Let us think of Father Damien. He didn't have to work among the lepers but he *wanted* to help them. He saw a need and did what he could. *(Silence)* Think of the young missionary doctor who finally reached Africa in spite of dangers and hardships of war and imprisonment. He was brave, determined to do the work God wanted him to do. *(Silence)* Think of Dr. Carver who talked to God and who listened to God talk to him. *(Silence)*

PRAYER: Our Father, God of Paul and Stephen, of Damien and Carver, hear us as we pray to thee. Make us brave as they were brave. Keep us ever strong for the right as they were strong. Help us to know in our hearts the work you have for us to do. May we become true "brothers of the faith."

Intermediate Department

*By Charlotte C. Jones**

THEME FOR JUNE: *Beauty*

For the Leader

With the advent of summer our thoughts naturally turn to the out-of-doors and the beauties of the world in which we live. Every child, as well as those older, can observe and revel in such manifestations of God's presence as witnessed in the loveliness of nature. But along with the contemplation of all this, comes the realization of a deeper and more abiding form of beauty,—that connected with nobility of character as evidenced in the human family, when its members choose to live up to their inheritance as the children of a great and good Father.

The Hebrew Psalmist had these two kinds of beauty in mind when he wrote his immortal poem (Psalm 19) about the splendor of the universe, and climaxed it with the conception of the less perceptible but none-the-less real glory of the moral law stirring within the hearts of mankind, even as the laws of creative growth were at work in the world of nature.

This theme is found over and over again in the words of some of our best hymns, from the very familiar "For the Beauty of the Earth" which speaks also of the joy of human love evidenced in the family as well as in the church, to that noble poem by Henry van Dyke, "Joyful, Joyful, We Adore Thee, God of glory, Lord of love." Use these as the climax of your year's worship, especially if you wish to take note of the story of the coming of God's Holy Spirit on the Day of Pentecost (the second Sunday of June), or plan for a closing service of graduation with parents as special guests. (The outline given on the fifth Sunday was prepared with such an occasion in mind, and was later used by graduating intermediates when asked to broadcast a service of worship for a summer morning church school of the air.)

Of course you will want to make your worship centers as lovely as possible for this theme of beauty, by the use of seasonal flowers and background pictures of human kindness, ending with one to suggest the presence of the Christ.

Use the first hymn to be sung each Sunday as a prelude, in order that the tune may be familiar by the time it is sung.

Decide upon some special object for the offerings during the month, as for the relief of suffering, either in your own community or the world at large.

June 2

THEME: *Thanks for All Beauty*

CALL TO WORSHIP: Psalm 24:1-5

HYMN: "For the Beauty of the Earth"

PRAYER: (Recall the different kinds of beauty mentioned in the hymn, and ask for spiritual insight with which to see all this during the weeks ahead.)

SCRIPTURE: Luke 12:22, 23, 27-31

POEM: "Life Has Loveliness to Sell," by Sara Teasdale (Read the words of this poem.)[1]

STORY:

THE TWO WINDOWS[2]

Once upon a time, in a country far away from here, there were two windows. One looked out on the village street, for it was a cottage window, and one looked over the sea and the plains, for it was a tower window. One day a painter came to that country, and walked through the village street and up the hills, until he came to the tower. He wanted to find a high place where he could set his easel and see the plains and the sea and the sunrise and the sunset, and paint a more beautiful picture than any that he had ever painted before. So he climbed the tower stairs and he looked out from the tower window.

Yes, it was a very wonderful picture that he saw. The other hills lay all green and gold before his eyes, and the sea sparkled blue as a turquoise. But what was that? Way off in the valley, so far away that he could not paint it, was a spot of bright gold color. Then it changed to rose and then to amethyst. Never in all his life had the painter seen such a pretty bit of color. He felt he must go nearer to it; he must see what lay all about it.

So he strapped his easel over his back and started down toward the valley and the wonderful bit of color. It was a long, long way, but he kept on, never tiring, and always with the patch of color in front of him. Presently it led him into the village and down the village street. Then he found it. It was the little cottage window with the sunset reflected in its polished panes. As the painter stopped before the little window that shone so bright and gay, he peered inside. It was all quite humble, but so neat and tidy! In a corner of the cottage room a little girl was rocking a baby.

"I have found the prettiest picture in the world," said the painter, and he took out his brushes and his colors and began to paint.

HYMN: "Seek Not Afar for Beauty"

June 9

THEME: *The Beauty of Holiness* (Pentecost)

CALL TO WORSHIP: Psalm 103:1-5, 17, 18, 22

HYMN: "Love Divine, All Loves Excelling (stanzas 1, 2, 3)

SCRIPTURE TALK:

THE DAY OF PENTECOST

This is the Sunday when churches all over the world are celebrating the Day of Pentecost. As the celebration of Easter in the early Christian church took the place of the ancient Jewish festival of Passover, so Pentecost also was to take on new meaning for those early Christians. It was the second great Jewish feast in the year, and as it came fifty days after the second day of Passover, it was called *Pentecost*, from the Greek word for *fiftieth*. Now Pentecost was a day of rejoicing over the early harvest, strange as it seems to have such an early thanksgiving day. But in the warm climate of Palestine grain was planted early and soon ripened. Pentecost was to take on new meaning for those first Jewish Christians. Do you remember the story told in the Book of Acts? It happened something like this:

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[1] Also used as a hymn in *The New Hymnal for American Youth*, Appleton-Century Company.

[2] From *Stories for Sunday Telling*, Carolyn Sherwin Bailey. Pilgrim Press. Used by Permission

It was not long after the friends of Jesus had planned to carry on his work that they all gathered together one day to encourage one another and to worship God. There were also a great many other people who had gathered around from curiosity, when suddenly the disciples were so filled with the spirit of their Master that they began to speak to all present. Soon a great crowd had gathered, people from other countries, even, who chanced to be in Jerusalem at the time to keep the feast of thanksgiving called Pentecost, and to their great surprise they could understand what the disciples were talking about, even though they did not speak exactly the same language.

Then Peter stood up and said to all, "Ye men of Judea, and all ye that dwell at Jerusalem, this is the day the prophet Joel spoke of when he said God would pour out his spirit upon all his people. Hearken unto my words, therefore, for ye have put to death Jesus of Nazareth who went about among you doing good. But God hath loosed him from the bonds of death, so that now he is with us more than ever and hath become both our Lord and the Christ for whom we have been waiting so long to free us from wrong and bring us back to God."

When they heard that Jesus who had been crucified was the long-expected Christ, they were very much troubled, and said to Peter and the others, "What shall we do?"

Then Peter answered, "Repent, and be baptized, every one of you, in the name of Jesus Christ, that your sins may be forgiven and that ye, too, may receive God's Holy Spirit. For this promise was made to you, and unto your children, and to all that are afar off."

So those who heard Peter and believed what he said were ready to go out and work with him. And when they counted up these new friends that were added to their company on that one day, they were amazed to find out there were no less than three thousand, all of whom joined with them in worship and work. Then these new followers sold what possessions they had and brought the money to the disciples, so that all might live together, sharing everything in common. Every day they met in the Temple or at each others' homes, and joined in praising God and doing acts of helpfulness to carry on the work Jesus had left to be done. For he had also promised to send them his spirit in order that they might have the help and continued inspiration of his presence.

We, too, as Christians, feel we still may have this same help and inspiration today, if we wish it earnestly enough, and have faith in the fellowship of Jesus for his followers. Indeed, it is this spirit which prompts us to carry on his work throughout the whole world.

The Psalmist of old used to urge his listeners to "worship the Lord in the beauty of holiness." "You cannot worship God truly," he perhaps said, "unless your lives are made beautiful with good deeds. Then you will be truly holy, or set apart for God's work."

Jesus invites us to take up his work, to bear the load of the world's need, in our hearts and with our hands. Then can our lives become truly beautiful, and filled with his Holy Spirit, as were those of his early followers on that first Christian Pentecost Day of first fruits for the kingdom of God.

PRAYER HYMN: "Holy Spirit, Truth Divine" (stanzas 1, 2, 3)

OFFERING: Explain the offering for the month, if you have not already done so, reminding them of the sacrifices of the early Christians for those in need.

HYMN: "Spirit of God, for Every Good"

June 16

THEME: *The Beauty of Love*

HYMNS "O Brother Man, Fold to Thy Heart Thy Brother"
(Let the leader read the words before singing.)

TALK:

BROTHERLY LOVE

These beautiful words we have just been singing were written by John Greenleaf Whittier, our own American Quaker poet, who knew about such things as brotherly love and the peace which resulted from it. Another poet, Adams, whose first names were also John Greenleaf and who also lived at the same time, has likewise written very beautifully almost the same thoughts. (Read the words of the hymn, "Heaven is Here, Where Hymns of Gladness," then listen to it sung by choir.)

Brotherly love is an ideal which at times seems to be very far away. The Quakers who settled Pennsylvania tried to bring it to reality by founding a city of "Brotherly Love," which they called *Philadelphia*, from the Greek words meaning that. Their influence is still felt in the world today, especially in the matter of caring for war victims.

It seems strange that this ideal, which is so old, should be so long in being realized. It should be the concern of every good Christian, as it was at the heart of Jesus' teachings. He, in turn, was reminding his followers of an ideal with which they, too, were familiar, for it was part of their original code, and there are examples of its fulfillment in some of the most ancient stories of the Old Testament. One of these told about the patriarch, Abram, giving his nephew, Lot, first choice in picking out the land where he wished to live. Another told about Isaac giving up to a hostile tribe the wells he had dug, rather than quarreling about them. But the most famous of all the old stories on this theme, perhaps, are those about David,—of his steadfast friendship with Prince Jonathan, and his refusal to avenge himself against King Saul when he had the chance to do so. We might do well to take one of these stories as a model for our own national conduct today in dealing with those on the other side in our recent warfare.

It was the custom in those far-off days to wipe out the family of a defeated king, lest any of his heirs should try to raise up the fallen throne of his ancestors, as would be only natural. David was expected to follow this custom when King Saul's death left him in power. But this is what happened.

STORY: "Kindness, Model B. C." (Tell story of David and Mephibosheth in II Samuel 9.)

POEM: (Read "If I can Stop One Heart from Breaking," by Emily Dickinson; also the optional stanza to this hymn, by Earl Marlatt. "If I can keep one spirit singing." *The New Hymnal for American Youth*)

HYMN: "When Thy Heart, with Joy O'erflowing"

June 23

THEME: *The Beauty of Creation*

CALL TO WORSHIP: Psalm 8:1, 3-5, 9

HYMN: "Angel Voices Ever Singing"

TALK:

BEAUTY EVERYWHERE

This is the last of our services on beauty. We started out, as did the artist in our first story, to find beauty in the world about us, where we well knew it existed. Then we discovered something of another kind of beauty which comes from the indwelling spirit of God in the hearts of his children. Sometimes this spirit is hidden; sometimes its flame seems to have flickered out entirely. But it is the kind of flame that can best be kindled by a similar one in the heart of another. That is the way God has made us. We know this from our own experience. We also know he has created all his children along the same pattern. If we wish to kindle a flame in the hearts of others where there seems to be none, we should see to it that the one in our own hearts is well tended and burning brightly. That is one of God's laws we have discovered in the realm of humanity, just as we have discovered other laws more obvious in the outer world of nature all about us. All of these laws and discoveries point to a God of order and of beauty in the universe, as well as a God of loving kindness in the realm of personal relationships.

And so we end this part of our quest by again acknowledging the power and the love of the great Father of us all. May these discoveries inspire our hearts to seek daily fresh evidences of his beauty, and strengthen our wills to fall into step with the rhythm of the universe. And let us do that by helping to create beauty wherever we may be,—the beauty of unselfish living based upon the ideal of the fatherhood of God and the brotherhood of man.

SONG: "The Ships Glide in at the Harbor's Mouth" (by choir or speech chorus)

STORY:

THE JOY OF CREATING[3]

Over in a little town in Europe many, many years ago the people once planned to build a great cathedral. It was to be the most beautiful cathedral in the world, they hoped, and everything about it must be as perfect as human skill could make it. All the artisans in the town were hired to work on it, and a great many famous builders from other cities as well. Sculptors chiseled out the figures of saints for the porches, and wood carvers adorned the inside with work like the festoons of rare lace. For years and years the workers labored from the first rays of dawn until the last glimmer had faded out of the twilight sky, and yet the building was so large and the work so fine that the men grew old and gray toiling on it. And still it was not finished.

One day there appeared in the town an old man. He looked as though he had walked a very great distance, and his clothes had become travel-stained and almost worn out in his journeys. Making his way to the masterworkman of the cathedral, he begged for a chance to be put to work on it.

"What can you do?" asked the builder. "You do not look like one skilled in any such work as we need here."

"There is but one thing I can do," replied the old man, "and that is fashion colored glass. But I learned the trade well in my youth from one who was a great master at the art, and I love to do it more than anything else in the world."

The builder hesitated. It would never do to entrust such an important part of the cathedral to such an odd-looking stranger. All the great windows in the cathedral must

[3] Theme of an old story, retold from memory.

be done by only the most gifted of artists, for upon them depended the whole splendor of the interior. He did not like to refuse the old man, however, who seemed so earnest in his request. Then again the stranger spoke, saying he wanted no wages beyond his keep, and would work simply for the joy of doing something he loved, and for the honor of serving the Master by his art.

So finally the builder gave him one last little corner, high up under the roof toward the back of the cathedral, one for which no special plans had as yet been made because it was not considered important enough to bother very much about. And here the old man soon set to work, and was forgotten.

For days and weeks and months he toiled, but few of the other workers were even aware of his presence; for he came and went quietly, passing in before the others in the morning and staying until long after the last of them had gone home to rest at night. Then one day he disappeared, just as mysteriously as he had come.

For a long time nobody missed him. And indeed it was not until many weeks later that the builder one day remembered the old man, and thought it was time to go up to see how his work was progressing. He started up the stairs to the tower, and was just coming out upon the last balcony when suddenly he stopped, as though spellbound. For there, high up in the corner under the roof, with the rays of the setting sun streaming through its gold and crimson glass, was the most exquisite jewelled window he had ever seen. So far beyond anything he had ever dreamed of was its beauty that he could scarcely take his eyes from the spot. For this workman who had put love into his task, and worked for the joy of serving his Master, had wrought far more skilfully than the greatest artist of them all.

And today when travelers visit that town and ask to see the most beautiful thing of which it boasts, they are always taken up the tower stairs of the cathedral to gaze in awe at the beautiful little window, high up in the corner under the roof.

HYMN: "Seek Not Afar for Beauty"

June 30

THEME: *Thanks for Everything* (Graduation or Parents' Day)

(Plan this with your group as a review service, perhaps retelling the story, "The Two Windows," and using for a closing hymn, "For the Beauty of the Earth." The special hymn to be interpreted might be "Joyful, Joyful, We Adore Thee." This was used by one group as outlined below.)

BOY:

The hymn we have chosen for interpretation is "Joyful, Joyful, We Adore Thee." It was written by a famous man, Henry van Dyke. No doubt you have read some of his stories or poems. Besides being a poet and author, he was a clergyman, a professor of English literature at Princeton University, and also our country's ambassador to Holland during the First World War. Whenever we learn a hymn we try to find the best one we can, and we feel that nobody could have written a more inspiring one than this. It tells about the beauty of God's world, and also about the beauty of lovingkindness in human hearts. Both of these things were very close to the teachings of Jesus, and we have tried to take special notice of them this month.

GIRL:

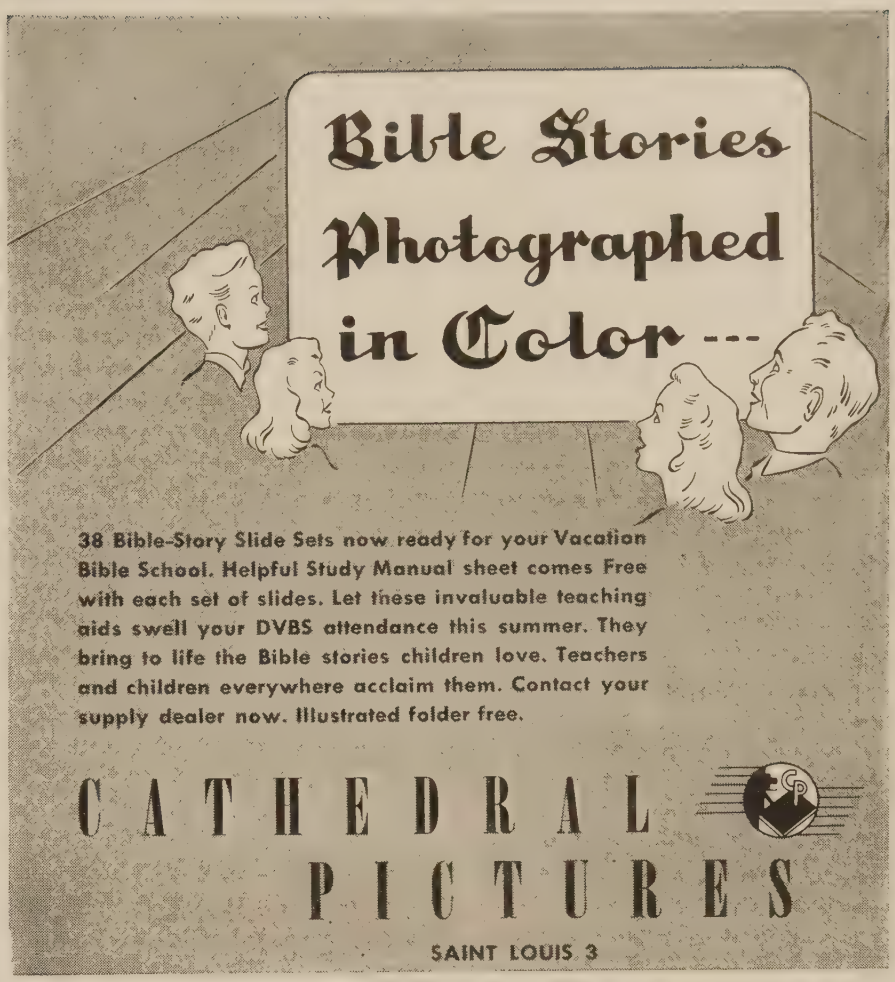
We also like to study the music of a hymn, as well as the words. This tune was written by that master musician, Beethoven, and is called a "hymn to joy." It comes from his famous Ninth Symphony which was one of Mr. van Dyke's favorites. In fact he wrote his poem to express the symphony's great religious faith and abounding joyfulness. And so the words and music of this splendid hymn were not just put together by chance, or simply because the meter happened to be right, as often happens, but they really belong together and find fulfillment in each other. Notice when you hear the tune how the motive of joy is expressed in the uplifting music, repeated over and over again, in both the higher and the lower notes. First we will listen to the music, noting this swelling uplift, and then different members of our group will read the words as a speaking chorus, pausing between each stanza for a brief meditation which will forecast the thoughts expressed in the following verse.

FIRST STANZA:

All read the first two lines, "Joyful, joyful, we adore thee," etc.
Girl reads the third line,
Boy reads the fourth,
Two girls read the fifth,
Two boys read the sixth,
All read the seventh and eighth.

MEDITATION:

Boy—Let there be silence, that we may thank God for some of his many blessings.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Girl—Let us think first about the beauty of the earth, our home, from whence comes food to satisfy our hunger, drink to quench our thirst, fuel to keep us warm, and clothing for our comfort and adornment.

Boy—Let us thank God for days in which to work and play; for nights in which to rest.

Girl—And for the loveliness with which all nature surrounds us at this time of the year.

Several—Yes, let us thank God, for the beauty of the earth.

SECOND STANZA: (Recited by chorus)

MEDITATION:

Boy: And now let us think about the knowledge which we have of God, our Father.

Boy: And of Christ, our Teacher.

Girl: Which we may learn from reading and studying the Bible.

Boy: Another one of God's great gifts to all mankind.

STANZA THREE (recited by chorus)

MEDITATION:

Boy: And, last of all, let us think how we may all work together, in every family, all families in our community and nation, and finally, all peoples that on earth do dwell—for the bringing in of the kingdom of God, about which Jesus taught us, here upon earth, that we may add to the beauty of nature with which God surrounds us, the beauty and joy of human brotherhood.

STANZA FOUR (Recited by chorus)

STORY TELLER:

This hymn and the thoughts expressed in it remind us of a story about an artist who —(Retell story, "The Two Windows" in program for June 2.) So let us remember, as we worship together this morning, about these two kinds of beauty in the world—the wonders of nature, and also that greater beauty of loving kindness. Let us give thanks to God for both, by observing all we can of the one, and practising at every opportunity we have, the second.

OFFERING for special project.

Senior and Young People's Departments

*By Ronald E. Osborn**

THEME FOR JUNE: *At the Name of Jesus* (Titles given to Jesus as materials for worship).

For the Leader

Our religion centers about Jesus Christ. It is he who inspires us to seek God and to love according to his will. He is the object of our worship.

These programs of worship, belonging to a series based upon the classics of Christian devotion, employ titles commonly given to Jesus. In each of these is an expression of a vivid reality in Christian experience, a reality which young people may confront in worship.

Previous programs in this series have drawn their inspiration from particular books of the Old and New Testaments.

Large use is made in this series of readings from the New Testament. It is suggested that, if a copy is available, the Revised Standard Version be used.

June 2

THEME: *"A Savior, who is Christ the Lord"*

PRELUDE: "O Sacred Head, Now Wounded"

CALL TO WORSHIP: Luke 19:10; Proverbs 20:22b

HYMN: "Majestic Sweetness Sits Enthroned"

PRAYER: O God, who hast so loved the world as to give thine only begotten Son for our salvation: Make us ever mindful of the evil from which he has spared us and the power from which he has delivered us; that we may in all humility stand fast in the Christian life; in his name. Amen.

LEADER:

Perhaps the most common title given to Jesus is that of Savior. Salvation and redemption are words which recur again and again in Christian preaching. Yet to many young people these terms are obscure. We have not realized our need of a Savior. This title is empty as far as we are concerned.

READER I:

But if we will only consider the terrible conditions from which Jesus has saved us, that title will have meaning. When he lived among men, slavery was almost universal, and a master had the right of torture or death over his human property. Unwanted infants were exposed at night to die. Women were not regarded as personalities of dignity on an equality with men, but as servants subject to the pleasure of the stronger sex. The common form of amusement was the gladiatorial game in which condemned men fought to the death with one another or with wild beasts. Ignorance, superstition and fear prevailed among the masses. Physical suffering, unrelieved by the tenderness and skill of scientific medicine, was widespread.

From all of this and much more, the march of Christian idealism has delivered mankind. Truly, Jesus is our Savior.

RESPONSE: "We Have Heard a Joyful Sound" ("Jesus Saves, Jesus Saves")—stanza 1.

NOTE: If desired, these parts may all be taken by the leader rather than by the various readers.

READER II:

But salvation is a much more personal matter. Like every other youth, I have fallen victim to certain sins. I am selfish and proud. I am sometimes arrogant in my imagined superiority to those of other races. When I have accepted obligations, I have on occasion been irresponsible. I tend to withdraw with a few members of my own set and to leave the newcomer embarrassed and friendless. Under pressure from the crowd I frequently consent to do that which I know to be wrong. Yet with all these sins (which I abhor in others), I find it entirely too easy to be satisfied with myself.

Then I look at Jesus. I follow his footsteps through Galilee, listen to the matchless accents of his teaching, consider the flawless beauty of his character, kneel before his cross. Then, inspired by his example and drawn by the lure of his love, I turn from my sins to the way of righteousness. Truly, he is my Savior.

RESPONSE: "We Have Heard a Joyful Sound" —stanza 2

READER III:

Yet often when I have dreaded a temptation I still have fallen victim to it. I know how ugly my sins are. But by my own strength I cannot master them. I become miserable at my inability to become the kind of person I want to be.

Then I turn toward the cross of Jesus Christ. And as I consider his sacrifice for me, as I kneel in penitence and rise to obey him in perfect love, the power of my sin is broken. It no longer has dominion over me. Truly, Jesus is my Savior.

RESPONSE: "We Have Heard a Joyful Sound" —stanza 3

READER IV:

I look out upon the world and ponder the causes of man's unhappiness. I see the sorrow that is caused by personal sin, the suffering that is caused by war, the scarcity that is caused by economic greed, the sadness that arises from man's inhumanity to man. Then I realize the evil from which we must be delivered if his Kingdom is to come on earth.

Then I look at Jesus who calls us to do the will of God in our own lives as it is done in heaven. And in his Way alone do I see escape from the evil and the suffering of our present world. Truly, he is our Savior.

RESPONSE: "We Have Heard a Joyful Sound" —stanza 4

CLOSING PRAYER: Read reverently, while the pianist softly plays the musical background, stanzas 1 and 3 of the hymn, "Saviour, Thy Dying Love."

June 9 (Pentecost)

THEME: *The Head of the Church*

PRELUDE: "How Sweet the Name of Jesus Sounds"

CALL TO WORSHIP: Read "O For a Thousand Tongues to Sing"—stanzas 1 and 2

HYMN: "Son of God, Eternal Saviour"—stanzas 1, 3, 4

LEADER:

Today is Pentecost (or Whitsunday), the birthday of the Church. On this occasion it is well for us to recall a name for Jesus which the early Christians frequently used. They called him the head of the Church. For before his own death and resurrection he had contemplated the founding of this institution.

READER: Matthew 16:13-18. (Background of instrumental music: "The Church's One Foundation")

LEADER: Forty days after his resurrection from the dead Jesus ascended into heaven, and ten days later came the first Christian Pentecost when the church was founded.

READER: Acts 2:1-6, 14, 36-42 (Musical background: "How Firm a Foundation")

LEADER: Ever afterwards, the name of Jesus was exalted as supreme in the thought of those early Christians, and he was regarded as the head of the Church, the disciples being the subordinate members of his body.

READER: Ephesians 1:15-23 (Musical background: "Take the Name of Jesus with You")

LEADER: The fact that Christ was the head of the Church was to make for the unity of Christians rather than the division which prevails when other considerations are placed above loyalty to him.

READER: Ephesians 4:11-16. (Musical background: "One Holy Church of God Appears")

LEADER: Let us pray for the unity of this Church, of which Jesus Christ is the living Head.

* Professor of Church History and Religious Education, Northwest Christian College, Eugene, Oregon.

PRAYER-HYMN: "Forgive, O Lord, Our Severing Ways."

June 16

THEME: *Son of God*

WORSHIP CENTER: Display at the front of the room a large portrait of Jesus which will be attractive to youth. Many good pictures are available. It should be one which shows the strength and the winsomeness of Jesus.

PRELUDE: "We Would See Jesus; Lo! His Star"

CALL TO WORSHIP: Read "Rejoice, Ye Pure in Heart"—stanza 1.

HYMN: "O Son of God Incarnate"

PRAYER: Eternal God our Father, who hast made thyself known to us through Jesus Christ thy Son: Help us ever to understand him more fully that we may see the things of everyday touched with the light of thy glory; in his name. Amen.

LEADER: To the first disciples Jesus was the best man they had ever known. They regarded him as the example of human perfection. For every Christian since then he has been the supreme ideal. But he is more than that. From the beginning of Christian history, the church has worshiped Jesus as the Son of God. He himself said, "He who has seen me has seen the Father" (John 14:9—Revised Standard Version). The most eloquent language in the New Testament describes how in Jesus Christ God had made himself known to mankind.

READER: Colossians 1:11-20.

SOLO OR DUET: "O Love Divine That Stooped to Share"

LEADER: This conviction that Jesus is more than a good man, that in him we read the fundamental truth about our universe, that he is the supreme revelation of God, has ever been at the center of the Christian message.

READER: II Corinthians 4:5, 6

SILENT PRAYER: Thanksgiving for God's making himself known in the life of Jesus.

CLOSING HYMN: "Immortal Love, Forever Full"—stanzas 1, 2, 3, 5.

June 23

THEME: *"Thou Art the Christ"*

PRELUDE: "God of Grace and God of Glory"

CALL TO WORSHIP: Read "Ye Servants of God, Your Master Proclaim"—stanza 1.

HYMN: "Hail to the Lord's Anointed"

PRAYER: "O Young and Fearless Prophet" —stanzas 1 and 5

LEADER:

No title given to Jesus is more familiar than that of the Christ. Yet it is probably understood less than any other name by which he is known. It is the Greek form of the Hebrew word Messiah, which meant Anointed. In Jesus' own day, his whole nation was eagerly expecting the Messiah, God's Anointed Deliverer who, they thought, would free them from the oppression of Rome. Then he would set up on earth the Kingdom of Heaven, and all his people would rejoice.

Jesus did preach of the Kingdom of Heaven, in which the will of God would be done on earth as it is in heaven and all men would find perfect happiness. But he knew it could not come easily through the stroke of arms or mere political action. It must come as a result of a change in the hearts of men. So when his fellow countrymen wanted to make him king, Jesus withdrew from them.

His conception of the Messiah was based on the noblest idea in the Old Testament, that of the Suffering Servant. He knew that God's Kingdom must come through humble service and through bearing the griefs of others.

READER: (with utmost reverence): Isaiah, chapter 53.

SOLO OR SPECIAL MUSIC: "Where Cross the Crowded Ways of Life"

LEADER: Whenever we call Jesus the Christ, we are saying that he is the Messiah, the agent in the establishing of God's kingdom here on earth. That means that we must follow him to the extent of our ability and do our utmost to practice the will of God in our own lives. In this spirit, let us pray together the Lord's Prayer.

THE LORD'S PRAYER

CLOSING HYMN: "O Jesus, Prince of Life and Truth"

June 30

THEME: Jesus Christ—*Our Lord*

PRELUDE: "Jesus, Thou Joy of Loving Hearts"

CALL TO WORSHIP: Read "Rejoice, the Lord Is King"—stanza 1

HYMN: "Fairest Lord Jesus"

LEADER:

The favorite designation for Jesus in the

(Continued on page 25)

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New Books

Visual Aids in the Church

By William L. Rogers and Paul H. Vieth. Philadelphia, The Christian Education Press, 1946. 214 p. $2.00.

The primary purpose of this book is the setting forth of techniques of visual education, particularly as they relate themselves to each phase of the total program of the church. Read, and heeded, it will go far toward correcting many of the shortcomings common to programs of visual education that are attempted without sufficient understanding of the purpose and place of visual aids. The two authors, working together, have produced a thoroughly readable combination of visual education philosophy and concrete suggestions concerning techniques of work. They have very carefully warned against the mistake of regarding visual aids as primarily "entertainment" rather than "tools" that should be used to further the total educational program of the church.

The book begins with a discussion of the historical backgrounds of visual education with special emphasis given to the applications that have been made to church work. Some of the mistakes and shortcomings of the past are indicated. The meaning and value of visual aids and the types of visual aids are discussed. Many people will be surprised to discover that this field is much broader than they have thought. The authors turn next to the relationships of visual aids to such aspects of the church program as worship, Bible teaching, and missionary education. The problems of training workers and preparing one's own visual aid materials are given one chapter each. The book closes with a discussion of practical suggestions concerning the initiation of a visual education program and the procurement of suitable equipment.

William L. Rogers, formerly connected with the Harmon Foundation, is now director of the rapidly growing Religious Film Association. The co-author, Dr. Paul H. Vieth, is a pioneer in the field of visual education who has been actively in the forefront of every significant development of recent years in the application of visual aids to the program of the church. As Horace Bushnell Professor of Christian Nurture at Yale Divinity School, he has given increasing amounts of time and effort to exploring this aspect of Christian education.

Both of the authors of this book are widely known. Their names and their accomplishments in visual education need no recital for any who have followed recent developments in visual education. Their book will be received with enthusiasm among all who are interested in intelligent and educationally sound applications of visual aid techniques to church work.

HAROLD L. PHILLIPS

The Spiritual Gospel

By W. A. Smart. New York, Nashville, Abingdon-Cokesbury Press, 1946. 134 p. $1.00.

This is a treatment of the Gospel of John for the laymen interested to know how this portrait of Jesus differs from those in the Gospels of Matthew, Mark, and Luke. Dr. Smart emphasizes the purposes of John, meanwhile refraining from attempting to make the gospel fulfill what its author did not originally intend to fulfill.

The minister who has kept up his reading since seminary days will not discover much he did not already know. But he, as well as his brother who has allowed his study of New Testament theology to lapse, will profit by Dr. Smart's appreciative study of this great Gospel. Here is the story, simply told, of how the Greek mind came to understand the new life which Jews had found in Jesus, now seen not as the expected Messiah, but as the Word of God incarnate.

G.E.K.

My Father Worketh Hitherto

By Eric H. Walstrom. Rock Island, Illinois, Augustana Book Concern, 1945. 111 p. $1.50.

The subtitle, "A Brief Outline of Christianity's Expansion" describes the purpose and content of this brief but valuable book. The author, who is a Professor at Augustana Theological Seminary, Rock Island, Illinois, spent some years in China as an educational missionary. He states in the preface, that "This book is written in the hope that it may help those interested in missions to see the whole movement in a larger and true perspective." He has presented a brief survey in terms of the main events and illustrated each movement with the story of some typical missionary hero. After chapters on the early history of missions, the "Forerunners of Modern Protestant Missions" and "The Emergence of the Modern Missionary Movement in Europe and America" the author sketches the missionary movement in India, China and Africa, and raises the question, "Is a New Day Coming?" A selected bibliography adds to the value of the book.

M. DUB.

Prayers of the Free Spirit

Edited by Stephen Hole Fritchman. New York 22, The Woman's Press, 1945. 64 p. $1.00.

Worship leaders will find this new collection of contemporary prayers a "sword of the spirit" cutting through the shallow thinking of modern life to bring the Holy Spirit more freely and completely to bear on the individual. These honest and sincere prayers were prepared by ministers and lay leaders experienced in public worship and are extremely usable for large and small groups.

M. DUB.

Prayer: The Mightiest Force in the World

By Frank C. Laubach. New York, Fleming H. Revell Company, 1946. 95 p. $1.25.

Frank Laubach believes in prayer. He has seen and experienced its power and his remarkably fruitful life has been an attestation to that power. But the testimonies of the mystic are likely at times to seem naive to the "practical" minded. Too many of the evidences of the power of prayer seem purely circumstantial and one cannot but wonder at the whimsically of God, so ready with trivial signs, so reluctant often to heed the anguished cries of countless persons who turn to him with equal faith.

Nevertheless this is a helpful book. In it is an arresting and triumphant testimony to one man's faith in the power of God in his life and a challenge to people in this scientific age to make the patient experimentations necessary to discoveries in the spiritual realm. Consideration is confined largely to intercessory prayer. Dr. Laubach believes that the results of intercessory prayer are in accord with our knowledge of psychiatry and especially with the evidences of the "radio" powers of the human mind. But will proof of mental telepathy increase our faith in a prayer-hearing, prayer-answering God? In his emphasis upon the importance of positive thinking, Dr. Laubauch is on surer ground.

H. J. S.

Light from the Ancient Past

By Jack Finegan. Princeton, N. J. Princeton University Press, 1946. 500 p. $5.00.

The Ancient Greeks felt so "modern" that they had the word we borrowed from them, *archeology*, to describe the study of antiquities. But the Egyptians were ahead of the Greeks in this type of intellectual curiosity. This book covers the ground of our knowledge of the past, particularly as related to the Hebrew-Christian religion. But this religion has been so tied up with its world that a knowledge of the whole ancient culture goes along with it. And this book covers that body of knowledge thoroughly. Many pictures illuminate the text.

P. R. H.

Theological Education in the Northern Baptist Convention

By Hugh Hartshorne and Milton C. Froyd. Philadelphia, The Judson Press, 1945. 242 p. $2.00.

This study is an excellent contribution in an area of great interest and concern at present. It is of value not only to Baptists but to all denominations.

The research on which this book is based confirms many of the current opinions concerning preparation for the ministry. The supply of ministers is inadequate and their training is certainly insufficient. Although changes are beginning to be made, theological seminaries pretty well conform to the older patterns, with instruction with regard to the work of the church following individual experience of instructors rather than well considered theories as to the life and work of the church. Although there is a good deal of common agreement as to the major areas of work on the part of ministers, their methods and the activities in which they engage show a lack of any common procedures for accomplishing recognized tasks. The minister may have a vision of the thing that needs to be done but very little knowledge as to how to do it.

There is deficiency in the amount of reading, and especially in the kind of reading

that keeps the minister in touch with the common life around him. There is little evidence of broadening after seminary on the part of a large number of the men. The survey shows a tendency to follow fixed patterns in church work regardless of the amount of the training of the minister or of the location and condition of his church. There is too little adaptation to the discovered needs and interests of the persons concerned.

The study points toward the need of more careful recruiting for the ministry, of higher standards of ordination and of better salaries. It points to the need of a longer period of training. with skillfully supervised field work or internship, and to a pressing need for in-service training, not only to make up the pre-service deficiency but to keep men abreast of the changing scene in which the church must work in America.

There is a widespread feeling among ministers that they have not been adequately trained for the essential tasks they face in the local church. Certainly the average seminary, regardless of how great its attainments may be in liberal arts tradition, has not moved very far toward furnishing the sort of professional training that is needed. Say the authors, "We believe that professional education, as distinct, on the one side, from what a traditional liberal arts school does, and, on the other side, from what a trade school does, is concerned with the development of a body of graduates competent to engage in a profession, i.e., who possess a broad grasp of the basic sciences underlying the work and thought of the practitioner, a detailed knowledge of the facts related to some particular field of practice, an understanding of the principles which must be followed in successful practice, and at least so much of skill in practice as to guarantee that they are likely to grow into competent members of the profession."

This study is one of many steps that are being taken to improve theological education in America.

H. J. S.

Additional Books Received

*Christ and Man's Dilemma. By George Arthur Buttrick. Nashville, New York, Abingdon-Cokesbury Press, 1946. 224 p. $2.50.

The Christian Future, or The Modern Mind Outrun. By Eugen Rosenstock-Huessy. New York, Charles Scribner's Sons, 1946. 248 p. $2.50.

*The Christian Pattern. By Hugh Stevenson Tigner. New York, The Macmillan Company, 1946. 80 p. $1.50.

Foundations for Reconstruction. By Elton Trueblood. New York, Harper and Brothers, 1946. 109 p. $1.00.

The Height of Life. By Frederick Ward Kates. Louisville, The Cloister Press, 1946. 57 p. $.40.

Inspirational and Devotional Verse. 365 Choice Poems. Compiled by Bob Jones, Jr. Grand Rapids, Michigan, Zondervan Publishing House, 1946. 336 p. $2.50.

*The Light Is Still Shining in the Darkness. By Kirby Page. La Habra, California, Kirby Page, 1946. 124 p. $.50; quantity prices.

*The Nature and Purpose of the Gospels. By R. V. G. Tasker. New York, Harper and Brothers, 1946. 137 p. $1.50.

101 Inspirational Poems. Compiled by Jean Connie Keegstra. Grand Rapids, Michigan, Zondervan Publishing House, 1946. 92 p. $2.50.

Personal Adventures in Race Relations. By Esther Popel Shaw. New York 22, The Woman's Press, 1946. 24 p. $.15. A group of fascinating but disturbing stories that illustrate the prejudices into which people fall.

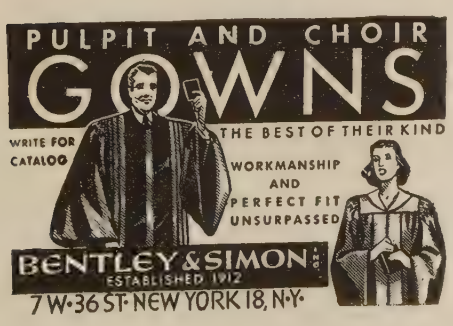
Prayers for the Minister's Day. Compiled by a Commission on Evangelism and Devotional Life. Boston, The Pilgrim Press, 1946. 68 p. $.25. These prayers cover the experience of a minister, some as a Christian regardless of his calling and others as applied to his specific duties such as preparing sermons.

Romanism and the Gospel. By C. Anderson Scott. Philadelphia, The Westminster Press, 1946. 203 p. $2.00. A strong presentation of the traditional case of Protestants against the beliefs and practices of the Catholic church.

*Winning Men. Studies in Soul Winning. By John Timothy Stone. New York, Fleming H. Revell Company, 1946. 108 p. $1.50.

*Worship Services for Youth. By Alice A. Bays. Nashville, Abingdon-Cokesbury Press, 1946. 272 p. $2.00.

* To be reviewed.



Senior and Young Peoples' Departments

(Continued from page 23)

New Testament has been forgotten. This is not to say that we do not use the term. But the meaning has gone out of it. This forgotten name is "the Lord."

As used countless times in the New Testament, this term, "the Lord," suggested the master-slave relationship. Indeed, Paul referred to himself again and again as the "slave of Jesus Christ." This slavery he designated freedom. All this was to say that in surrendering his own will completely to that of Jesus he became his best and found himself able to accomplish the most in the service of mankind. When we call Jesus "Lord," it means that we have accepted him as the supreme Master of our lives.

Reader: Romans 10:9
Response: "Lord of Our Highest Love!"—stanza 1
Reader: Acts 2:36
Response: "Have Thine Own Way, Lord!"—stanzas 1 and 4
Reader: Philippians 1:1, 2
Response: "Living for Jesus a Life That is True"—stanza 1
Reader: Philippians 2:5-11
Closing Hymn: (triumphantly): "All Hail the Power of Jesus' Name"—stanzas 1, 3, 4
Benediction: II Corinthians 13:14

THE PRACTICE OF RELIGION

By Frederick C. Grant. A convincing appeal to all men to return to the practice of religion. Religion, the author maintains, is not a set of opinions, views, ideas, but is in its essence an awareness of God, an awareness which vitally affects our way of life and our contacts with our fellow men. $2.50

ST. PAUL, APOSTLE AND MARTYR

By Igino Giordani. This translation from the Italian recounts the adventures of the Great Apostle, his ecsape from hostile mobs, imprisonment, false accusation, martyrdom. Above all, it recreates the character of Paul, the Great Apostle of Universality. $2.50

THE FAITH OF A PROTESTANT

By W. Burnet Easton, Jr. Here, the divinity of Christ, the Trinity, the Resurrection — beliefs which have come down to us from the New Testament and the Reformation—are clearly explained and applied to modern life. $1.50

WHOM THOU SEEKEST

Anonymous. A series of meditations upon God as the object of knowledge and love, characterized by an intensity of feeling and sincerity of expression found only in those whose search for God is an agonizing — but rewarding — experience. $2.00

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FOR YOU I AM PRAYING
SAVIOUR, AGAIN TO THY DEAR NAME
DEAR LORD AND FATHER OF MANKIND
WONDERFUL WORDS OF LIFE
THERE'S A WIDENESS IN GOD'S MERCY
I'M HIDING IN THEE
MY HOPE IS BUILT
THE KING OF LOVE MY SHEPHERD IS
O WORSHIP THE KING
LOVE DIVINE
HOME OF THE SOUL
HARK! HARK! MY SOUL
LET THE LOWER LIGHTS BE BURNING
WHERE HE LEADS ME
IT IS WELL WITH MY SOUL
SILENT NIGHT

SOFTLY NOW THE LIGHT OF DAY
DAY IS DYING IN THE WEST
LITTLE TOWN OF BETHLEHEM
WHAT A FRIEND
ROCK OF AGES
O COME, ALL YE FAITHFUL
NEAR THE CROSS
BEULAH LAND
GOD BE WITH YOU TILL WE MEET AGAIN
ABIDE WITH ME
BLEST BE THE TIE
IN THE GARDEN
HE LEADETH ME
JUST AS I AM
LEANING ON THY EVERLASTING ARMS
ONWARD CHRISTIAN SOLDIERS
ALL HAIL THE POWER OF JESUS NAME
SWEET BYE AND BYE

WORK FOR THE NIGHT IS COMING
SHALL WE GATHER AT THE RIVER
JESUS LOVER OF MY SOUL
LITTLE CHURCH IN THE WILDWOOD
LEAD KINDLY LIGHT
NEARER MY GOD TO THEE
I NEED THEE EVERY HOUR
SOFTLY AND TENDERLY
TELL ME THE OLD OLD STORY
BLESSED ASSURANCE
I LOVE TO TELL THE STORY
JESUS SAVIOUR PILOT ME
MY FAITH LOOKS UP TO THEE
HOW FIRM A FOUNDATION
SWEET HOUR OF PRAYER
YIELD NOT TO TEMPTATION
THE LORD IS MY SHEPHERD
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FAITH OF OUR FATHERS
GUIDE ME O THOU GREAT JEHOVAH
NOW THE DAY IS OVER

ONWARD CHRISTIAN SOLDIERS
RISE UP O MEN OF GOD
ROCK OF AGES
WHERE CROSS THE CROWDED WAYS OF LIFE
GOD OF OUR FATHERS

NOW THANK WE ALL OUR GOD
JESUS CALLS US
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What's Happening

"Victorious Living" Wins Highest Praise

WASHINGTON, D. C. The comprehensive Report to Congress by the Federal Communications Commission on March 7 gave highest praise for the radio series "Victorious Living." This is the five-minute dramatic narrative program sponsored by the International Council of Religious Education which is heard daily over 134 radio stations. This program was the only Protestant radio presentation to be mentioned in the huge document. Research for the report required months of painstaking effort.

In part, the report said of "Victorious Living": "Such programs as these have done much to enrich American broadcasting. It may well be that they have kept in the radio audience many whose tastes and interests would otherwise cause them to turn to other media . . . The furnishing of time and assistance to non-profit organizations is thus not merely a responsibility of networks and stations, but also an opportunity."

Cameron P. Hall Goes to Federal Council

NEW YORK, N. Y. Rev. Cameron P. Hall has recently been added to the staff of the Federal Council of the Churches of Christ in America, where he will be associated with Dr. James Myers as Executive Secretary of the Industrial Relations Division and of the Committee on the Church and Cooperatives. He will also serve as Associate Executive Secretary of the Department of Christian Social Relations.

Mr. Hall had been Director of the Department of Social Education and Action of the Presbyterian Church in the U.S.A., and part-time Director of Social Education for the International Council of Religious Education. Throughout his career Mr. Hall has been especially concerned with the problems of the workers. His first church work was as Associate Pastor of the Broome St. Tabernacle in an Italian district in New York City. From 1926 to 1935 he was pastor of Christ Presbyterian Church on West 36th St. in New York City, in the heart of the garment manufacturing center. In 1928 he won the gratitude of the Dressmakers' Union, then in the process of organizing to abolish sweat shops, by letting his church be used as union headquarters. This union still uses the church for its annual elections. Mr. Hall has since attended many labor conventions and has made investigations of strikes, and of successful plans of union-management cooperation for efficiency and production. He has had many other contacts with the entire field of social problems.

Summer Conferences for Leaders

SPONSORED BY THE INTERNATIONAL COUNCIL

CHICAGO, Ill. Important planning conferences are to be held this coming summer in various phases of the work of religious education, directed by departments or committees of the International Council of Religious Education. Information concerning dates and places of these meetings and those eligible to attend are as follows:

Regional Youth Conferences

Six United Christian Youth Movement Regional Conferences are now being planned. Young people may attend who are between 16 and 24 years of age and who have completed the Sophomore year in high school. Delegates should be leaders in youth work, denominational or interdenominational. A limited number of adult youth leaders may attend for special seminar work. For information write the office of the UCYM, 203 N. Wabash Ave., Chicago 1, Illinois.

Southern Conference, Pleasant Hill, Tennessee, June 30-July 6. Helen Spaulding, Director.

Rocky Mountain Conference, Geneva Glen, Colorado, July 15-21, Ray Kearns, Director.

Pacific Conference, Lake Tahoe, Nevada, July 28—August 3, Helen Spaulding, Director.

Eastern Conference, Lake Winnipesaukee, New Hampshire, August 11-23. Isaac Beckes, Director.

Central Conference, Lake Geneva, Wisconsin, August 19-31, Leon Sanborne, Director.

Southwestern Conference, Woodlake, Sherman, Texas, July 21-27, Isaac Beckes, Director.

Regional Adult Conferences

Four regional United Christian Adult Movement Conferences are being planned for the summer of 1946. These are for lay and professional church leaders concerned with adult education and with program making for the church.

Mid-West Missionary and Adult Education Conference, August 4-11. College Camp, Lake Geneva, Wisconsin. Theme, "Preparing Men and Women for World Building Tasks." For information write to Dr. Howard J. Baumgartel, 310 North Illinois St., Indianapolis, Indiana.

Oklahoma United Christian Adult Movement Conference, July 15-20. A. & M. College, Stillwater. For information write to Mrs. Maxine Semones, Oklahoma Council of Churches and Christian Education, 1319 Terrace Drive, Tulsa 4, Oklahoma.

Eastern Great Lakes Regional Conference, August 17-24. Evangelical & Reformed Camp Ground, Dunkirk, New York. For information write Rev. Benton S. Swartz, Secretary, 5 Church St., Lancaster, New York.

Frontenac United Christian Adult Movement Conference, July 29-August 3. Methodist Campus, Old Point Frontenac, Minn. For information write to: Minnesota Council of Religious Education, 300 Anchor Bldg., St. Paul, Minnesota.

Association of Council Secretaries

The National Conference of the Association of Council Secretaries will be held June 17-22, at Conference Point Camp, Lake Geneva, Wisconsin.

This is planned for executives and staffs of state, county and city councils of churches and Christian education, and executives and staffs of national interdenominational agencies. The Conference study will be on the theme, "The Corporate Functions of the Church in the Community." The seminar, led by Dr. Samuel McCrea Cavert, will consider "The Church as a Redemptive Force in the Community."

For information, write to John B. Ketcham, 203 N. Wabash Ave., Chicago, Illinois.

Workshop in Visual Education

The third annual International Workshop in Visual Education will be held at Green Lake, Wisconsin, September 2-7, 1946.

It is planned for denominational national and regional staff members and delegates who are responsible for program and curriculum planning; for state and city council staff members and representatives; for denominational publishing house and book store representatives; and for professors of religious education.

The program will include a morning forum, film and slide reviews, and twelve workshop groups.

Chairman, Rev. Alexander Ferguson. Director, Dr. Mary Leigh Palmer, 203 North Wabash Ave., Chicago 1, Illinois.

Workshop for Directors of Religious Education

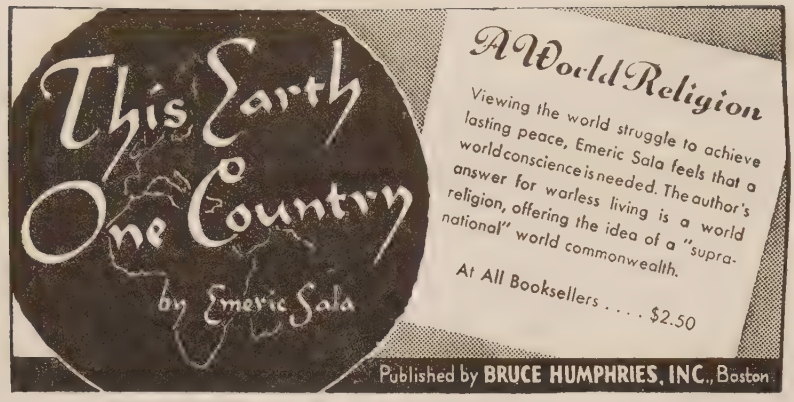
A National Workshop for local church directors of Christian education will be held at Lake Forest College, Lake Forest, Illinois, July 22-28.

Seminars and interest groups will cover educational theory, theological background, and practical methods in local church administration. Enrollment is limited to 125.

Sponsored by the Directors' Advisory Section of the International Council of Religious Education. For information write to the Department of Leadership Education, I. C. R. E., 203 N. Wabash Ave., Chicago 1, Illinois.

Do You Bind Your Journals?

Miss Ethel Adams of Mason, Iowa, who has taken the *Journal* since its first issue, keeps them from gathering dust this way: "I sort the *Journals* by months and bind them with 'Acco' fasteners. Thus all November issues are in one volume, and when I want Christmas material, I need only find the November and December books and it is all there. If I want to remove one number, that is easily done, and it can be taken wherever I need it."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★ **REV. WILBUR M. SMITH, Author, Peloubet's Select Notes, Professor, Moody Bible Institute:** "I do not know any single volume which puts so much important material in such a small space. Especially do I like the impression which the book gives of dependability and accuracy."

★ **SUNDAY Magazine:** "The book of a lifetime. A modern wonder-book among religious publications . . . So honest is its approach and cosmopolitan its contents, it is received by every evangelical Protestant denomination in the country . . . An indispensable aid to ministers, evangelists, and students in conservative Bible schools and theological seminaries from coast to coast."

★ **FORTH Magazine (Episcopalian):** "Amazing is the only word which can be used to describe this book . . . packed with plainly worded data about Biblical contents . . . It ought to be on book shelves everywhere."

★ **DR. CHAS. W. KOLLER, President Northern Baptist Seminary, Chicago:** "This is a most helpful book. It has been my practice to require every member of the class in Senior Preaching to have a copy to use in connection with the class. Every professor who has mentioned the book in my hearing has done so in enthusiastic terms."

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★ **CHURCH MANAGEMENT, by Editor William H. Leach:** "This really is a splendid little volume. I am amazed by the breadth of its material, its compactness, its usefulness, and its low price. The scholarship is good, and its writing is splendid."

★ **PROTESTANT VOICE, by Former Literary Editor Ivan Gerould Grimshaw: Professor of Biblical Literature at American International College, Springfield, Mass.:** "The best small Biblical commentary in the English language . . . There is no better help toward the understanding of the Word of God . . ."

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Presbyterians Announce Staff Appointments

PHILADELPHIA, Pa. The Board of Christian Education of the Presbyterian Church in the U.S.A. has recently made a number of important additions to its headquarters and field staffs:

Rev. Ralph N. Mould has become Director of the Department of Children's Work. He has been pastor of the Second Presbyterian Church in Germantown, Philadelphia, since 1940. He was educated at Princeton, Oberlin, and McCormick Theological Seminary. He is the author of "Guiding Boys and Girls to Christ."

Miss Alice Ayres Meeker is a new Assistant Editor in the Department of Children's Work. She is a graduate of Wellesley and a member of Phi Beta Kappa.

Rev. Price Henderson Gwynn, Jr. began work March 1 as Director of Leadership Education. He has been a leader in the fields of public and Christian education for many years, and is the author of several books and many articles. Since 1944 he has been Consultant in Higher Education, Synod of North Carolina, Presbyterian Church in the U.S., and from 1930-1944 was professor of education in Davidson College, North Carolina. He is a native of Virginia and has his Ph.D. from Yale University.

Miss Florence E. Norton, formerly Director of Children's Work, now serves as Assistant to the Director of Leadership Education. She has not been well and has requested that her work load be lightened.

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She will work in more intensive development of the Mission to Teachers, particularly along the lines of the Block by Block Visitation Plan.

Rev. Frank D. Getty, D.D., formerly Field Director in the Synod of New Jersey, is now the Synod Executive.

Miss Frances M. Hedden has become the Director of Children's Work in the new plan for the Synod of New Jersey.

Bible Society Appoints Visual Aids Director

NEW YORK, N. Y. The Rev. Henry H. Ragatz has been appointed Secretary for Visual Materials of the American Bible Society. This Department is responsible for the promotion and development of the Society's moving picture program, vocafilm lectures, stereopticon lectures, and such items as traveling exhibits, Scripture exhibit cards and enlarged photographs showing the Society's four-fold work. Special exhibits of interesting old Scriptures will soon be available for loan.

Council Staff Changes

CHICAGO, Ill. The following changes in State and City Council staffs have been announced:

Rev. William Butler Sperry, formerly of the St. Martin's Protestant Episcopal Church of Pittsfield, Mass., has been appointed Director of Social Service of the Detroit Council of Churches. Mr. Sperry began his work on January 16.

Rev. G. Byron Deshler, minister of the Methodist Church, Phoenix, Arizona, has been appointed Director of Evangelism of the Los Angeles Church Federation.

Rev. Melvin H. Harter has accepted the call to become Administrative Assistant to Dr. E. C. Farnham, Executive Secretary of the Church Federation of Los Angeles, Calif.

Mrs. E. R. Reno is now serving as the Supervisor of Religious Education of the Oklahoma City Council of Churches.

Rev. S. J. Villaume has been chosen to organize the new Department of Research and Planning of the Massachusetts Council of Churches.

Rev. Joseph H. Evans of New York has been elected an Associate Secretary of the Connecticut Council of Churches. Mr. Evans succeeds the Rev. J. Oscar Lee who resigned January 1st to become Field Representative of the Department of Race Relations of the Federal Council of Churches.

Dr. Robert T. Parsons, formerly Secretary of the Laymen's Missionary Movement, has joined the staff of the Michigan Council of Churches as Director of the Race Relations Department. He began his work on February 11.

Rev. Cecil W. Johnson has been appointed the Director of Services to Housing Areas of the Oakland Council of Churches.

Rev. Laurence Taylor has taken up his work with the Michigan Council of Churches as Director of Public Relations and Finance.

Miss Pearl Edna Grover has been elected Executive Secretary of the Waterbury Council of Churches, Waterbury, Connecticut.

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Miss Florence Martin—Weekday Schools, Dayton, Ohio
Miss Aileen Sanborn—First Methodist Church, Duluth, Minnesota
Mrs. August Beck—Minnesota Council of Rel. Ed., Minneapolis, Minnesota
Dr. Paul Macy—World Council of Churches, Chicago, Illinois
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Other Leaders to Be Announced

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New Council in Maine

PORTLAND, Me. At the recent annual meeting of the Maine Council of Churches, Rev. Frederick D. Hayes, Minister of the Federated Church of Belfast, was elected President of the Council. A budget of $8,300. was adopted, with April 28th designated as "Maine Council Sunday." A new city council was recently formed, the Lewiston-Auburn Council of Churches.

Baptist Leader Dies

MANCHESTER, N. H. Miss Ella B. Weaver, Director of Christian Education for the New Hampshire Baptist Convention since 1918, died during the second week in February. Just ten days before her untimely death. Miss Weaver attended the Biennial Baptist Christian Education Directors' Conference at Chicago. She had not only served the Baptists of New England but was also well known for her contribution to the New Hampshire Council of Religious Education.

New Vacation Church School

by W. Dyer Blair

"Here is a book written by a man of wide experience and knowledge which contains detailed information as to the planning, organizing and conducting of such 'vacation church schools' along the best and most fruitful lines. With this manual as a guide and in the hands of an interested and capable person almost every parish could convert the long summer vacation into its most exciting adventure in creative religious education."—*Living Church* $1.50

The Nature and Purpose of The Gospels

by R. V. G. Tasker

"The seven lectures given in England by the Professor of New Testament Exegesis in the University of London constitute a delightful little volume which is both readable and informing to a marvelous degree." — *Expositor.* "The book affords worthwhile study material for laymen as well as clergy, particularly for Church school teachers of the life of Christ."—*Living Church* $1.50

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Councils in Action

INDIANAPOLIS, Ind. The new program of weekday religious education in Indianapolis is getting under way rapidly. Within six weeks after the opening of the second semester, classes in religious education in the fourth grade were being held in connection with seventy per cent of the schools of the city, the five schools of Warren Township, and one school of Wayne Township, with an enrollment in the sixty schools of over 3100 pupils. Eight full and part-time teachers are employed.

The General Assembly of the State passed a law in 1943 making it possible to release pupils from the public schools up to 120 minutes a week. More than 200 churches are cooperating in this interdenominational enterprise. REV. FLORIZEL A. PFLEIDERER, for seventeen years pastor of the Sutherland Presbyterian Church of Indianapolis, became the administrative director of the weekday schools the first of February. Sixty per cent of the pupils in these religious classes are not receiving any religious instruction in Sunday school. A boy in the fourth grade, after several weeks in the weekday program, said to his mother, "Mother, if there is anything to this religion, why don't we go to church and Sunday school?" And the next Sunday the family went.

QUEENS, N. Y. The Queens Federation of Churches recently announced that it had purchased the building at 86-17 105th Street, Richmond Hill, which it has been occupying for several years, as an office. Eventually the Federation will occupy the entire house and use the ten rooms for offices and meetings. The facilities of the house are such that luncheons and dinners can be served for meetings of the board and various committees. Thus another Council owns its own home.

DENVER, Colo. The Denver Council of Churches closed its recent financial campaign with a grand total of $14,352, topping its goal of $13,500.

The Colorado and Denver Councils of Churches announce that REV. HARVEY MARKS has become a full time member of their staff as Associate Secretary and Director of Visual Aids. Mr. Marks is a graduate of North Central College, Naperville, and the Evangelical Theological Seminary. He expects to build a permanent department of visual aids for the Councils.

WASHINGTON, D. C. MR. PURCELL STORY, for eleven years Director of Business and Finance at the Mount Vernon Place Methodist Church, has become Director of the new Department of Business and Finance of the Washington, D. C. Federation of Churches. Mr. Story will direct the annual financial campaign, be in charge of the business office, serve as purchasing agent, have charge of Federation property, and be available to advise local churches on organization of their own budget campaigns.

LOUISVILLE, Kentucky. Sunday, May 5th, was designated by the Kentucky Sunday School Association as the 32nd Annual Golden Sunday School Day. The publicity urges that nothing could be more fitting than that the whole family attend Sunday school and church on the first day of Family Week.

ST. PAUL, Minn. At the recent annual meeting of the Minnesota Council of Religious Education, MR. MELL W. HOBART was elected President. Mr. Hobart is Secretary of the Ministers Life and Casualty Union of Minneapolis. The Council adopted new by-laws and changes to the articles of incorporation, providing that the name of the Minnesota Council of Religious Education will become the Minnesota Council of Churches when five state denominational bodies and fifteen county councils approve the by-laws. A budget of $20,245. was adopted for the coming year.

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Series IV.	Adventures in Race Relationships (to be released January 1947)
Series V.	Adventures with the Book (The Bible) (release date to be determined)

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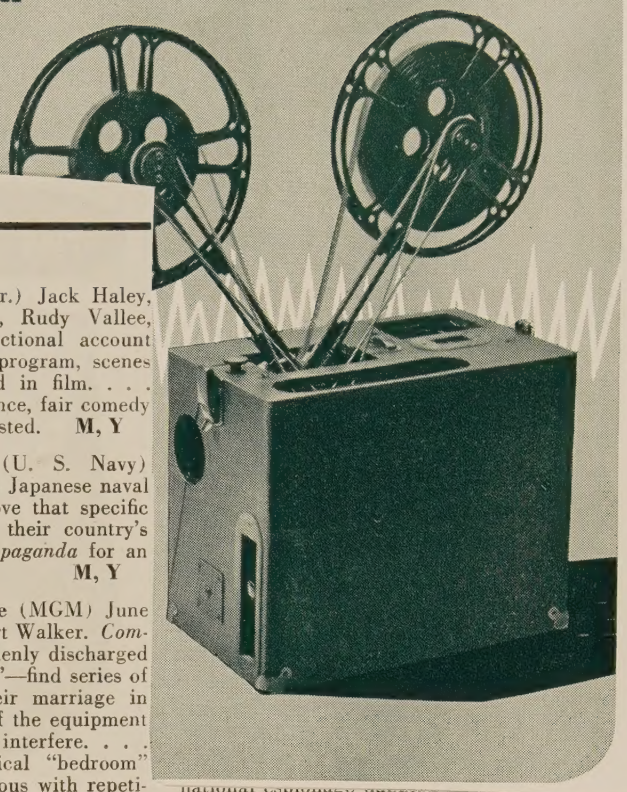

Current Feature Films

Estimates prepared by Independent Filmscores

Film suitable for:
M—Mature audience
Y—Young People
C—Children
**—Outstanding for Family*
†—Outstanding for Adults

Adventure (MGM) Joan Blondell, Clark Gable, Greer Garson, Thomas Mitchell. *Comedy* about how a shy librarian finds it impossible to resist a boisterous, casual, tough sailor. . . . An unmotivated, contrived tale, often in embarrassingly poor taste, with *phony* dialogue and characterizations. **M**

Dick Tracy (RKO) Morgan Conway, Anne Jeffreys. *Melodrama*, based on cartoon strip, with bold detective trapping maniacal revenge-killer. . . . A gory tale, *routinely* done, which regrettably may be the introduction of a new series.

A Game of Death (RKO) Edgar Barrier, John Loder. *Melodrama.* Horror on lonely island where mad recluse lures ship crews to indulge his pleasure at hunting human beings with bow and arrow through the jungle. . . . *Horrific.*

Isle of the Dead (RKO) Marc Cramer, Ellen Drew, Boris Karloff. *Melodrama.* Superstitious belief in personification of evil spirits unnerves plague-quarantined group on burial island during Greek war of 1912. . . . Starts off as superior suspense fare; ends up as routine *lurid* melodrama. **M**

Mexicana (Rep.) Tito Guizar, Constance Moore. *Musical* about a Mexican crooner who to escape adoring fans has American singer pose as his wife, with familiar complications. . . . *Overdone* mixture of slapstick, bedroom farce and rather boring Latin American tunes. **M, Y**

My Reputation (War) George Brent, Barbara Stanwyck. *Drama.* Shall the lonely young widow continue her romance with marriage-shy major—a romance her Lake Forest friends persist in misunderstanding? . . . Movie obviously considers its absorption in egocentric heroine's "problem" serious and timely—but it turns out to be a painful much-ado-about-nothing, featured continually by social drinking. *Synthetic.* **M**

The Outlaw (UA) Jack Beutel, Walter Huston, Thomas Mitchell, Jane Russell. *Melodrama.* What passes for a romantic episode in the career of a strangely mild Billy the Kid. . . . Film is drawing audiences on strength of publicity about 4-year struggle with Hays Office on revealing costumes, suggestive situations; latter still exist, but a better reason for suppression would have been the utter *ineptness* of story and performances. **M**

People Are Funny (Par.) Jack Haley, Ozzie Nelson, Philip Reed, Rudy Vallee, Helen Walker. *Comedy.* Fictional account of inception of stunt radio program, scenes from which are interpolated in film. . . . *Artificial* story and performance, fair comedy if anyone is possibly interested. **M, Y**

Report from Tokyo (U. S. Navy) *Filmed testimony* by assorted Japanese naval commanders designed to prove that specific naval losses led straight to their country's defeat. . . . Not-so-subtle *propaganda* for an ever large navy. **M, Y**

The Sailor Takes a Wife (MGM) June Allyson, Hume Cronyn, Robert Walker. *Comedy.* Young couple—he, suddenly discharged from navy, no longer a "hero"—find series of hindrances to launching their marriage in New York flat, where none of the equipment works, outsiders constantly interfere. . . . Misunderstandings and typical "bedroom" situations become rather tedious with repetition, but performances are likable. *Fair comedy.* **M, Y**

San Antonio (War.) Errol Flynn, S. Z. Sakall, Alexis Smith. *Melodrama.* How one swaggering rancher overcomes rustlers who have taken over the cattle country in 1877, also aversion of a remarkably ladylike singer in the villains' saloon. . . . A million dollars, plus technicolor, plus the most brutal, destructive saloon brawl on record try hard to put across what remains *just another another western.* **M, Y**

The Seventh Veil (British film) Herbert Lom, James Mason, Ann Todd. *Drama.* Flashbacks retrace career of pianist as psychiatrist delves into her past to find motive for her loss of ability to play, attempted suicide. . . . Excellent recordings by London Symphony Orchestra and by Elaine Joyce,

[illegible] American reporter seeking chance to redeem himself by getting scoop for his paper. . . . Confused, confusing, *ordinary.* **M, Y**

Tars and Spars (Col.) Janet Blair, Sid Caesar, Alfred Drake, Marc Platt. *Musical.* Specialty acts, ballet, comedy routines, set in story of men and women of coast guard, mainly at shore station. . . . Some *wonderful comedy sequences,* with rather mechanical stretches of story between. **M, Y, C**

Tokyo Rose (Par.) Byron Barr, Don Douglas, Keye Luke, Osa Massen. *Melodrama.* How an escaped American prisoner of war joins underground in Japan, as revenge for death of pal kidnaps feminine broadcaster and spirits her away to American lines on submarine. . . . An *implausible* tale, with many ends never resolved. Understandably *anticlimactic.* **M, Y**

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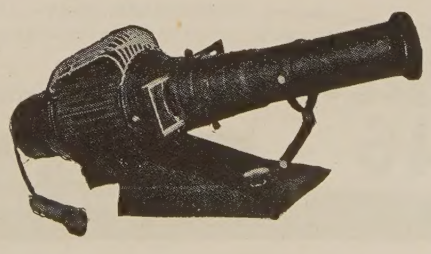

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INDIANAPOLIS, Ind. The new program of weekday religious education in Indianapolis is getting under way rapidly. Within six weeks after the opening of the second semester, classes in religious education in the fourth grade were being held in connection with seventy per cent of the schools of the city, the five schools of Warren Township, and one school of Wayne Township, with an enrollment in the sixty schools of over 2100

school and church on the first day of Family Week.

ST. PAUL, Minn. At the recent annual meeting of the Minnesota Council of Religious Education, MR. MELL W. HOBART was elected President. Mr. Hobart is Secretary of the Ministers Life and Casualty Union of Minneapolis. The Council adopted new by-laws and changes to the articles of incorporation, providing that the name of the Minnesota Council of Religious Education will become the Minnesota Council of

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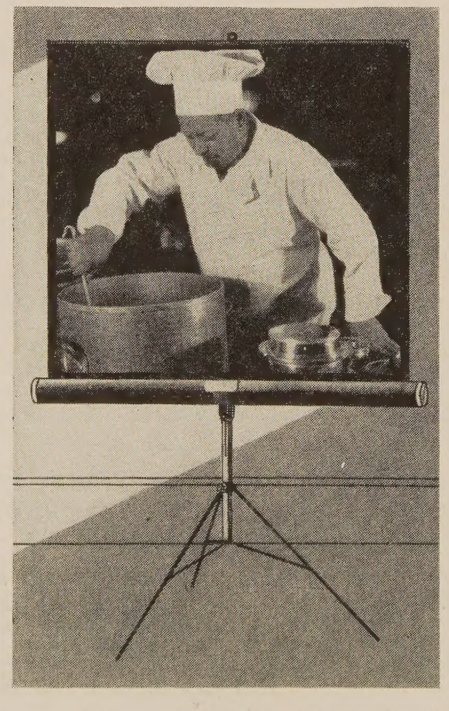

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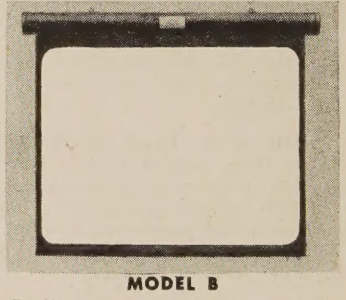

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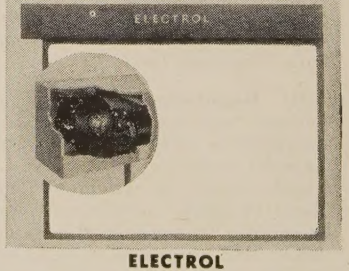

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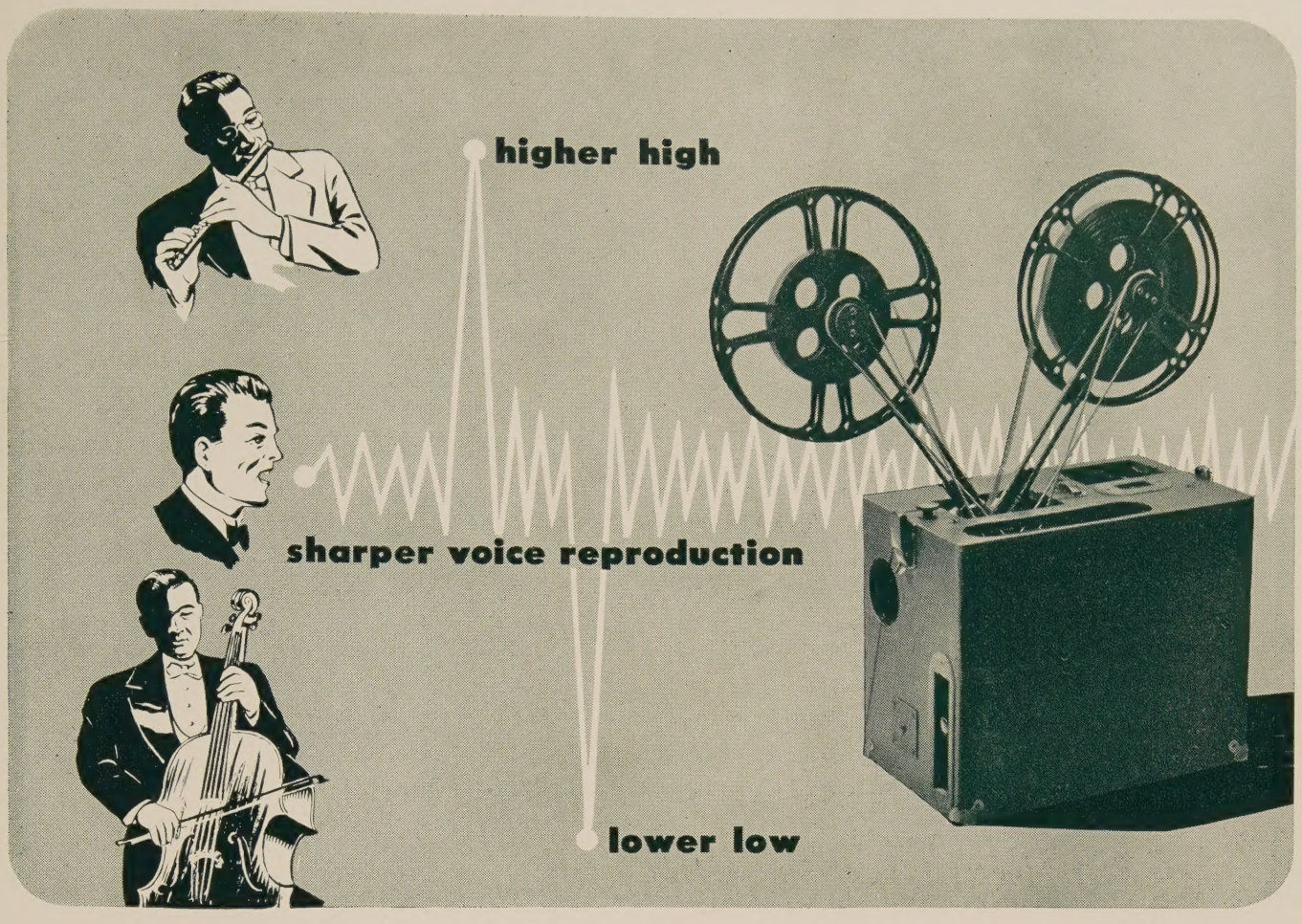

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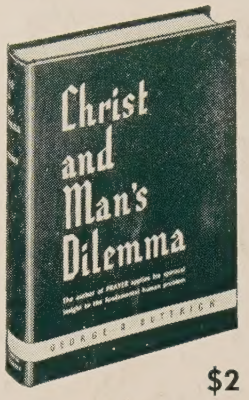

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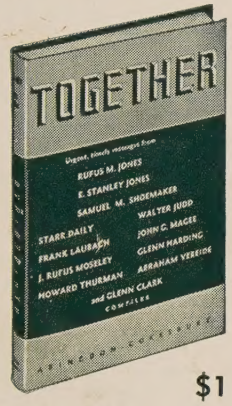

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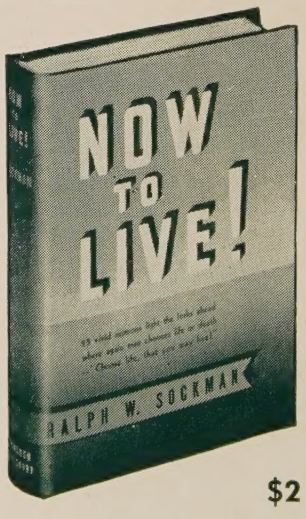

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